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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

SIR,
I AM happy to find that your ingenious correspondent Talib has again taken up his pen. The times we live in are so peculiarly awful, that the more the subject of prophecy is sifted the better. I have already given my reasons why I dissent from many parts of Talib's former letter: I will now follow him through his present letter.

1. I think with Mede, that *the times of the Gentiles* mean *the times of the four great monarchies*, and perhaps peculiarly *the latter period of those times*, or *the period of the 1260 days*. Here Talib and I are pretty nearly agreed. But from Luke xxi. 24, I draw a conclusion precisely the reverse of his. Since our Lord tells us that the Jews are to be led away captive into all nations, and that Jerusalem is to be trodden down of the Gentiles *until* the times of the Gentiles are fulfilled, it seems to me plainly to follow, that those times are *not* yet fulfilled; because the Jews are still in a state of dispersion, and Jerusalem is still trodden down of the Gentiles. It appears to me likewise to follow from this prophecy of our Lord (in exact accordance with Dan. xii. 6, 7), that, so soon as those times *are* fulfilled, the Jews will begin to cease to be led away captive, and the first step taken towards delivering Jerusalem into the hands of its ancient masters. The *complete* restoration of the Jews, and the *complete* deliverance of Jerusalem, cannot indeed be effected in a day; nor did I ever suppose that it could: but the united pro-

CHRIST. OBSERV. No. 74.

phesies of our Lord and Daniel, in their most plain and obvious acceptance, declare, that at the synchronical expiration of *the times of the Gentiles*, and *the three times and a half*, the Jews will begin to be restored. But they have not yet begun to be restored: therefore I conclude, that our Lord's *times of the Gentiles*, and Daniel's *three times and a half*, cannot as yet have expired.

2. Against so positive a conclusion as this (respecting the propriety of which let the reader judge), Talib's argument from Matt. xxiv. 29, 30, and Luke xxi. 25, 26, 27, carries very little conviction to my own mind, even allowing the propriety of his *interpretation*. But is Talib aware of the almost insuperable difficulties which attend the application of any part of our Lord's prophecy to modern times, except *the single verse* which limits the dispersion of Judah and the desolation of Jerusalem to the duration of the times of the Gentiles? He argues from *the signs in the symbolical heavens*, as if they ought *indisputably* to be referred to the close of those times. In short, the basis of his argument is *a particular explanation* of Matt. xxiv. 29, 30, and Luke xxi. 25, 26, 27; an explanation, the *justice* of which has never been proved satisfactorily. Has Talib attended to our Lord's limitation of those signs to *his own age*? "*This generation* shall not pass away, until all these things be fulfilled." Perhaps he may adduce Mr. Mede's attempt to get quit of the difficulty; for, unless it *be* got quit of, his *explanation*, and consequently his *argument*, must necessarily fall to

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the ground together. Has he then considered, and is he prepared to answer, all the objections which so naturally arise against Mede's exposition of the word *generation*? This matter, on account of the prophecy contained in Luke xxi. 24, is considered pretty much at large in my work on the restoration of the Jews, which will shortly make its appearance. At present, therefore, I shall content myself with saying, that I cannot consider Talib's argument as very formidable, since it is founded on a disputed (perhaps inadmissible) explanation, and since it contradicts the positive conclusion drawn from Luke xxi. 24.

3. Talib's opinion, that Dan. vii. 26. relates *exclusively* to the period which succeeds that of 1260 days, has been confuted in my former letter. Therefore the conclusion, which he now draws from it, cannot be admitted.

4. That Rev. xi. 17, 18, and xv. 3, 4, relate to the woful part of the seventh trumpet, is what I have myself asserted: but I see not what proof can hence be drawn that the 1260 days expired when the seventh trumpet began to sound. I believe these two passages to be in a *measure* synchronical with Dan. vii. 26, relating to events which commence *before* the expiration of the 1260 days, but are consummated *after* their expiration. Accordingly Dan. vii. 26, speaks of the beast's dominion being destroyed *unto* the end. Its destruction therefore commences *before* the time of the end, and is completed *during* that time. Hence all the atheistical exploits of Daniel's wilful king are placed *before* the time of the end. As soon as that time *afterwards* arrives, his eastern expedition, in which he is opposed by the kings of the north and the south, is undertaken.

5. If I may judge from the context, Talib has mistaken the import of Dan. vii. 9. He applies it to the present revolutionizing of Europe, the casting down of most of the ancient thrones. But what is

translated *the thrones were cast down*, ought to have been translated (as Mede justly remarks) *the thrones were pitched or set*. The phrase has nothing to do with the casting down of earthly thrones, but relates to the placing of thrones for the assessors with God in judgment, agreeably to Rev. xx. 4. The subject is discussed at large by Mede, Works, b. iv. epist. 15.

6. Talib's idea of *the symbolical wilderness* is just; but his view of *the state of the mystic woman* during her abode in the wilderness is erroneous: the argument, therefore, which he draws from it, is altogether inconclusive. *The woman's being driven into the wilderness* does not mean that *she* was spiritually unfruitful, but that she was constrained to dwell in the midst of spiritual darkness, unprotected and desolate, like Lot in the midst of Sodom. Accordingly, the witnesses, who denote the same thing as the woman, are plainly represented, not as being spiritually barren *themselves*, but as smiting *the earth* with spiritual barrenness. Talib, on the contrary, makes the woman *herself* to be barren till the reformation. Then, says he, "a great revival of pure religion took place." But he seems to consider this as almost nothing, compared with what has happened since the year 1792; because that memorable year witnessed the formation of the Baptist missionary society; and various efforts have since been made by other societies to propagate the Gospel in foreign parts. I rejoice most sincerely that pure religion is on the increase in England, which I verily believe to be the case: *that* is our best defence in these tremendous times. But to say that the present state of the Protestant church is peculiarly flourishing, and that quite a new scene of things is commenced in it, merely because more missionary exertions have been made in England than there formerly were, seems to me not a little paradoxical. Let Talib recollect, that *the woman*

symbolizes *the whole body of Protestants*, not merely the *Protestant Church of England*. Let him next turn his eyes to the continent, and view the present state of its once flourishing Protestant Churches. And let him then decide, whether the year 1792 has introduced a period remarkable for the highly flourishing state of Protestantism. *To prophesy in sackcloth* by no means involves the idea of *incessant persecution*. It only denotes *an avowal of pure Christianity under circumstances of distress and discouragement*. In this state the relics of Protestantism now are, through the greatest part of the continent. What few witnesses are left, are still prophesying in sackcloth: the mystic woman is still in the midst of the wilderness: and, when the great prevalence of infidelity is considered, and the consequent diminution of spiritual Protestantism, I question whether pure religion has ever been at a lower ebb since the days of the Waldenses than it is at present, with the exception of England, and perhaps of Sweden. In short, I must see much stronger arguments than any which Talib has yet adduced, before I shall be convinced that the 1260 days have expired. I believe, indeed, that we are in the midst of those great events which are preparing the way for the final overthrow of all false religion, and for the restoration of the Jews at the end of the 1260 days, agreeably to the concurring prophecies of our Lord and Daniel. I believe that the dominion of the little horn is now rapidly *taking away*, and will continue to be destroyed step by step *unto the end*. But, both for that reason and for various others which I have adduced, I see no ground for believing that the time of the end has yet commenced, and that the 1260 days have expired. I have already shown that it is not my humour pertinaciously to maintain an opinion at all hazards, merely because I have once avowed it; and I would as freely give up my opinion relative to the

termination of the 1260 days as any other, were I convinced of its erroneousness. But I am *not* convinced. Arguments drawn from remarkable passing events always lay strong hold on the imagination. Sometimes, when I suffer myself to consider them *alone*, I am almost tempted to think, with Talib and Mr. Bicheno, that the 1260 days have actually expired. But, when I begin to sift such an opinion, it seems to me so ill to bear the touchstone of severe argumentative examination, that all my momentary half-assent to it rapidly crumbles to pieces.

7. I have taken up so much of your room, that I shall only recommend a single matter to Talib's serious consideration. In the Apocalypse, three of the trumpets are peculiarly styled *woes*; and a very large portion of it is occupied with the corrupt tyranny of Popery during the 1260 days. Now, when we recollect the very numerous apocalyptic epochs, is it credible that the remarkable period of 1260 days should not be computed from any one of them? And, when we recollect that these 1260 days are a peculiar period of woe to the inhabitants of the Roman earth, is it credible that they ought to be dated *prior* to the sounding of the first woe? *My* scheme makes the first woe *usher in* the 1260 days: the scheme of Talib and Mr. Bicheno makes them commence *previous* to the sounding of the first woe. In other words, *their* scheme supposes the commencement of the little horn's tyrannical empire to be an event *not* of sufficient importance to be marked by a woe, though other subsequent events *were* of sufficient importance to be thus distinguished: while, according to *my* scheme, the first of the three woes introduces an altogether new state of things; a state, distinguished from all preceding states by being emphatically marked with a triple woe. The first woe introduces the great period of wonders, and marks the synchronical commencement of the double

apostasy of Popery and Moham-medism. The second brings us to the synchronical zenith of the apostasy. The third prepares the way for its destruction. At length the 1260 days allotted to the apostasy expire. After the dominion of the little horn has been gradually a-taking away *unto the end*, the end itself comes: the last vial is poured out; and those events occur, which issue in the final destruction of all God's enemies. At this same period, in the midst of the last general confusion, at the close of the three times and a half, at the expiration of the times of the Gentiles, the Jews, agreeably to the unanimous voice of ancient prophecy, will begin to be restored. The expedition of Antichrist to Palestine has not yet commenced: the kings of the north and the south therefore have not yet attempted to impede it: hence, the time of the end is not yet come. And, if the time of the end be not yet come, the three times and a half have not yet expired: unless indeed Talib can prove me to be mistaken in my view of *the time of the end*, which he has not attempted to do. I shall be very happy to see his remarks on Rev. xvi. and xvii. His concluding postscript enumerates what few will refuse to consider as signs of the times; but I see not how any one of them proves the 1260 days to have expired. I never wished to represent the individual piety of Gregory, as any decisive proof that that period had not commenced in *his* days. What I wished to dwell upon was, his language respecting *universal episcopacy*. And I thought, as I still think, that he never could have held such language, had he at all conceived, with Talib, that *universal episcopacy* had been granted to his see by Justinian, and had been regularly claimed by his predecessors from the days of that prince. The thing strikes me as utterly incredible. But I have already said enough on this part of the subject.

G. S. FABER.

Stockton, Jan. 4.

For the Christian Observer.

Continue in prayer, and watch in the same with thanksgiving. COLOSS. iv. 2.

THAT prayer is a duty incumbent on all Christians, is so abundantly taught, both by precept and example, in various parts of the Holy Scriptures, that it is unnecessary to enter into any detailed proof of it; and it constitutes so essential a part of the Christian character, that it is sometimes employed to express all the service we owe to God*: it is the first evidence of the beginning of a religious life, and the last act of the expiring believer. The duty of prayer has a foundation in the nature of man, as a dependent creature, but more especially is it necessary to him as a fallen and corrupt creature: it is the voice of a feeble, helpless, sinful, and miserable being, addressed to the Fountain of all goodness and blessedness, to obtain a relief from his miseries and a supply for his necessities.

Our prayers, therefore, imply a sense of our wants and impotence, a belief of the existence of those things concerning which we offer up our supplications, and a persuasion of the great mercy and goodness of God towards his sinful creatures. No man seeks for that in the reality of which he does not believe: hence prayer and faith will hold a near proportion to each other; and the strength and vigour of that divine principle will be eminently displayed by the devotional spirit which it animates and sustains. It is the first and principal vocation of every Christian, to lead a life of piety towards God, of which faith in our Lord Jesus Christ is the source and the support; but since piety consists much in holy desires and devout affections, so the life of a Christian ought, in a certain sense, to be a continual prayer. "The apostles are said to have joined together prayer and the ministry of the word, as the two most essential parts of their

* Acts ix. 11, 14.

vocation; and in like manner," says a pious foreign writer, "prayer ought to be esteemed the chief and most important part of our duty. Of a Christian prince, it ought to be said, that he is a man who prays and governs a kingdom; that a general is a man who prays and conducts an army; of a magistrate, that he is a man who prays and administers justice; that a Christian tradesman is a man who prays and labours in his business; that a farmer is a man who prays and cultivates the earth; and that the mother of a Christian family is a woman who prays and superintends her domestic concerns. Prayer enters into every vocation and condition, and sanctifies them all. Many occupations when hallowed by prayer become lawful and good, which without this sacred exercise would be profane, heathenish, or even sacrilegious *."

Prayer may be considered as the utterance of the heart, as the expression of our desires and affections towards God: it is a sort of holy messenger between heaven and earth, which holds correspondence with both worlds, and, by this sacred intercourse, sustains and invigorates the life of grace, which is the beginning and anticipation of immortal glory. But prayer is not only a duty; it is a high and invaluable privilege, in a world where trouble, sorrow, dissatisfaction, and vanity, are blended with all earthly pursuits and enjoyments. By our natural weakness, we are exposed to continual danger; by our ignorance, to wandering and error; by the corrupt propensities of our fallen nature, to guilt, terror, and misery: we are oppressed by fear, harassed by temptations, agitated between hope and apprehension, and ready to faint under the painful and ever-during conflict of nature and grace. Under these and all the other complicated forms of sorrow and affliction, which are more or less the portion of every human being, what situation could

be conceived more desolate and comfortless, than that of a man forbidden by Almighty God to approach him with prayer and supplication? What a state of darkness, horror, and distress! To live upon the earth, excluded from all intercourse and communion with the ever-blessed God; prohibited from looking up to a throne of grace for mercy, from reclining on Almighty power for succour in our feebleness; interdicted all access to the Fountain of light and life and love, under the pressure of despondence, anguish, and calamity! And yet how many, who never use the privilege of access to God, are thus voluntarily miserable, without being even conscious of their misery!

In order to our prevailing with God in prayer, it is necessary that we pray with faith. There is a faith which hath been possessed both by good and evil men, that is of a nature wholly different from a holy and saving faith. The faith by which miracles were wrought, both under the old and new dispensations, was not always necessarily accompanied by gracious affections; for we have learnt, that men may preach and prophesy, and do many wonderful works, and yet be finally excluded from the kingdom of heaven. It was necessary to the working of miracles, that the person should exercise a confident persuasion of the power of God, and a steadfast reliance upon it, with reference to the particular effect then to be produced. This confidence was either grounded upon some explicit promises, or was excited by internal suggestions, after a mode which we are not warranted to expect in the present day. How far it may please the Most High, on special occasions, to transcend the limits he has thought fit to prescribe to our faith and hope, in the Holy Scriptures, as it cannot be reduced within any known rules, forms no part of the present inquiry. To pray with faith, it is necessary to have a firm reliance on the divine declarations and promises, as they

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are exhibited in the sacred Scriptures; to maintain an entire submission to God's holy will, and a confident expectation that he will do that which will be the best for us. In praying for those spiritual blessings for which we are authorised to ask by divine revelation, we must exercise a firm trust and confidence that God will fulfil our petitions; but at what time, and in what way, must be submitted to his infinite wisdom. There is, however, a material difference between praying in faith, and praying with an assurance of obtaining the things for which we supplicate; for it may please God to accept our prayers, as an act of duty, as a sacrifice well-pleasing in his sight, when he does not grant us the specific object of our petitions: whereas, if certainty of the event were requisite, whenever a man had not an absolute assurance of the success of his prayers, he would pray without faith, and his devotions would be unacceptable to God,—a sentiment equally at variance with common sense, and the doctrine and examples of the Holy Scriptures. Prayer is the exercise of devout affections: and when we have offered up our petitions according to the will of God, we may be sure that we shall not lose the benefit of them, although our expectations should not be fulfilled, nor our desires receive their accomplishment. Indeed, God has no where bound himself to answer and fulfil the prayers which it may be our duty to prefer before him; it may even be a duty, under certain circumstances, to pray for what we do not expect to obtain. When St. Paul declared that his "heart's desire and prayer to God for Israel was, that it might be saved;" when he prayed that the Corinthian converts "might do no evil;" he knew that Israel would not be saved, and that "there was not a just man upon the earth, who did good and sinned not." It may be presumed, that few persons would scruple to desire and to pray, that *all* nations might believe and arrive at the knowledge

of the truth; yet no man expects to witness so blessed an event, although he cannot doubt that it becomes him to exercise this pious and charitable disposition. That which implies a contradiction, or which is in its own nature impossible, or which is contrary to any express declaration of the Holy Scriptures, cannot be, properly, the subject of prayer: but whatever is contingent, or appears to us to be so, and concerning which God hath not explicitly revealed his will to the contrary, and which is in harmony with the laws of a divine charity, may not improperly form the matter of our prayers, although reason and experience may indicate no great degree of probability that our petitions will be successful.

The concerns of another world being those which chiefly occupy the mind of a Christian, spiritual blessings and heavenly enjoyments form the principal objects of his desires, and the subjects of his prayers: yet there is no impropriety in preferring requests for temporal blessings, provided our affection towards them be regulated by the measure of God's word, and that we acquiesce with submission and humility in the divine dispensations, desiring that the will of God may be done in preference to our own. Indeed, few things would contribute more to our making a right and sober use of what the world has to offer, than to make every concern and every transaction a subject of prayer. This would keep alive a constant sense of the perpetual superintendence of the Divine providence; it would greatly moderate our anxieties and desires, and gradually form in us habits of patience, submission, and self-renunciation. What an unspeakable comfort does it afford the devout mind, to rest on this persuasion, that he who acknowledges God in all his ways, will be directed by him in all his paths; for "all the ways of the Lord are mercy and truth, unto such as keep his covenant and his testimonies."

2. We must pray with fervency.

The prayers of holy men of old are represented in the sacred Scriptures by strong expressions, as, calling unto God, crying unto him, pouring out the heart or soul before him, mingling groans and tears with supplication, and groanings not to be uttered; as if the emotions of the soul were too big to find a vent, too high for words to express. When a man is in earnest to obtain the great things which are the proper subjects of prayer, he will be fervent and importunate, urging his petitions as matters of the highest moment and concern to him: for he who prays coldly against sin, shows that he neither fears nor hates it; and he who supplicates feebly for grace and salvation, evinces low and unworthy apprehensions of their value and excellency.

Religious persons not uncommonly complain of dullness, coldness, and stupidity, in the exercise of prayer, and of the difficulty of attaining that "fervency of spirit in serving the Lord" which infuses animation and delight into devotional exercises. It is possible that these abstractions from pious duties may be sometimes the consequence of bodily disease, or mental infirmity; but more frequently they are the fault, rather than the misfortune, of those who habitually neglect the means of obtaining the spirit of prayer; who pray from custom, without previous thought or preparation, with an irreverent mind and a wandering imagination. How should that man pray aright, who enters upon the duty with a mind full of vain and impertinent thoughts, where there is little seriousness, or recollection, or sense of the Divine presence; and where the love of the world and worldly things is lively and predominant? A mind that is immersed in worldly thoughts, and cares, and projects, cannot at once disembarass itself, and withdraw from the tumult and agitation which earthly desires and passions create in the mind: and although this state of hurry and distraction may be lamented and opposed, yet it is far

from being innocent and involuntary; since the foundation and principle of it lie in the predominant attachment of the heart to the very objects which are now the source of distress and disquietude. It can excite no wonder in the mind of any considerate person, that a spirit habitually dissipated, an understanding crowded with a thousand useless things, a fancy heated and teeming with fantastic ideas and illusive visions, should experience wandering thoughts, an unfixed and distracted attention, when attempting to engage in prayer. Those who do not labour to correct their inordinate desires, to mortify their passions, to eradicate their secret corruptions; but who indulge in common amusements, follow their own inclinations and humours, give full liberty to their thoughts and their tongues; who have been unfaithful again and again to those religious determinations which the terrors of conscience have extorted from them; and who allow themselves in the same levity and insincerity of discourse, which characterize the fashionable world; must be as far from possessing the spirit of prayer, as earth is from heaven. The Holy Spirit of God, who bestows the grace of prayer, and pours divine consolation into the soul of the penitent believer in Jesus, can scarcely find an entrance into that heart which is already full of secular cares and desires; for it is impossible to unite truth with lies and vanity, spiritual blessings with sensual pursuits, eternal things with those that are temporal, heavenly communications with earthly pleasures. We "cannot serve God and mammon."

Tertullian has related, that the ancient Christians were accustomed to rise in the night to pray; and that in order to enable them to do this, they were sober, regular, and moderate in all things: they not only prescribed to themselves these extraordinary devotions, but they employed means the best adapted to facilitate the performance of them; and what they did on these occa-

sions, we must imitate in our ordinary course of life, if we would "worship God in spirit and in truth." There can be nothing more at variance with a fervent devotional state of mind, than a slothful, selfish, unmortified spirit, where considerations of self-indulgence, bodily ease, personal comfort and convenience, and self-complacency, occupy the whole mind and rule with an unresisted sway. Such may indeed, at stated seasons, engage in the external form of duty; but it is a heartless service, performed with coldness and lassitude, having more of the distant punctilious ceremony of a courtier, than the cheerful and animated approaches of an affectionate child. He who lives in the spirit of prayer every hour of the day, whose mind is habitually ascending heavenward in holy aspirations, is always in a frame suited to the performance of this duty; but the generality of persons will seldom be able to pray with comfort and advantage, without some previous recollection and retirement; some reading, or silent meditation; that the dissipated thoughts may be collected, and the matter, at least, of the prayer be selected and rendered determinate. What benefit or success can that man expect, who rushes into the presence of the Almighty with levity and irreverence, his thoughts scattered, his mind filled and oppressed with secular cares, his spirit agitated by irregular desires or ungovernable passions, which scarcely allow him to view distinctly either his wants or his miseries? It may be said, that he prays to be delivered from those very evils, which obstruct the comfort and efficacy of his devotions. This is very well: but if he would prove himself to be an upright man, he must do something more: he must strive against his besetting sins, he must watch against the occasions of temptation, he must be diligent in using all the means of growing in grace directed in the word of God; for prayer, not connected with practice,

is laziness, and contradicted by practice, is hypocrisy. Would a master be satisfied if his servant should assure him, that he prayed against slothfulness, wastefulness, and dishonesty, and that he lamented his daily deviations into these and other sins, while his conduct remained unaltered? Men find no difficulty in concluding that he who prays, and yet lives in the practice of falsehood, of fraud, of adultery, or of any other obvious transgression of the divine law, is a self-deceiver, or a hypocrite; and the same conclusions are equally valid against the slothful, the thoughtless, and the worldly-minded, who, connecting no duty with the exercise of prayer, are mere formalists, doing "the work of the Lord deceitfully." But there is a source of deception, less obvious indeed, but not less to be guarded against, by which persons who make some pretensions to devotion may be easily misled. There are many professors who entertain very correct notions on the subject of religion; who understand the advantages attending it, and, having a ready utterance, with a fervent and affecting manner of expression in prayer, conclude that they are devout persons, and of no ordinary attainments in the school of Christ. Now, although these acquirements afford no presumption against the existence of the spirit of prayer in such men, yet they are not sufficient evidences of its presence and operation. It is well understood, that a truly pious man is a most estimable character, living in the favour of God, and being an heir of everlasting blessedness. A professor of religion may therefore feel much pleasure in contemplating himself under this view; his vanity and self-love may be highly gratified by such a flattering representation of his own character; and he may mistake the delight of self-complacency, for the love of God, and a fervent attachment to divine things. His spiritual thoughts, his good desires, his devout motions, may have no deeper residence than his understanding, or his

imagination, while his heart, instead of being a house of prayer, is the habitation of pride and covetousness, and of every impure spirit. Desires should never be confounded with the thing desired. The approbation of temperance and the desire of temperance, are very different from the virtue of temperance: they may conduct to it; but they may also exist where it never did, nor ever will reign and rule in the heart and life. There is something so supereminently lovely in the Christian temper, and so inexpressibly desirable in the Christian hope, that it is not at all wonderful to hear those who are far from giving satisfactory evidence of their conversion, express themselves as being charmed with those displays of divine grace and goodness, and desirous of partaking of them. Even Balaam desired to die the death of the righteous, and prayed that his latter end might be like his; but his religion consisted of little more than words and ceremonious observances, while he himself, the victim of hypocrisy and self-deceit, remained "in the gall of bitterness and in the bond of iniquity."

3. In order to the success of our prayers, they must be constant and persevering. To be earnest, importunate, and unwearied in prayer, are no ordinary marks of the sincerity of our devotions; they imply, that a man is really solicitous to obtain the blessings for which he supplicates, and that his heart is deeply interested in the success of his petitions, when, like Jacob of old, he declares, "I will not let thee go except thou bless me." Persons may consider prayer as a duty, who never reflected on the duty of waiting upon God for an answer; they may perform the task imposed upon them, and yet wholly forget, that asking, without obtaining, is commonly a proof that they ask amiss. So, on the other hand, men will grow weary, or despond, when they do not receive an immediate answer, as if he who sows to day, might reasonably expect to reap to-morrow; whereas

CHRIST. OBSERV. No. 74.

the whole tenor of the Holy Scriptures, and the general current of experience, concur in showing us, that God requires his people to be patient as well as importunate, to submit to delays as well as confidently to expect the fulfilment of the divine promises. "O tarry thou the Lord's leisure: be strong, and he shall comfort thine heart; and put thou thy trust in the Lord *." Almighty God hath indeed promised to hear and answer the prayers of his faithful people; but he hath no where bound himself to fulfil their petitions, as soon as they are offered. Although the thing requested may be good in itself, and one which the divine oracles warrant us to ask and to expect, yet it may be a blessing which we are not duly prepared to receive; it may be a mercy not altogether suitable to our present state and condition. Perhaps the wisdom of God sees a previous course of discipline necessary, in order to our being qualified rightly to improve, and fully to enjoy, the grace for which we supplicate. Nay, where delay seems to excite an eager, hasty, and discontented state of mind, it may prove more beneficial to us, to receive a lesson of quiet submission to the divine will, by having the object of our desires for a time withheld, than if our own impatience were to be the rule and measure of the divine conduct. A patient perseverance in prayer is required of all those who seek any grace from God; nor are we authorized to cease asking, however long he may seem to be in granting our requests; since the perseverance which he requires of us is unceasing, without measure and without end. Why is it that we are disposed to be so impatient, when God delays to answer our prayers? And why are worldly men so patient and persevering in their undertakings, that they often grow old before they attain the object of their pursuit? It is, because they highly esteem the things of the

* Ps. xxvii. 16. old version.

world, and love them with ardour and passion. They entertain high conceptions of secular advantages, and feel a contempt for those who are destitute of them. Their desires after earthly things are lively and strong, and by the power and energy of those desires they surmount the obstacles which would impede their success. But, alas! we have faint and inadequate apprehensions of the surpassing blessings and glories of another world, and we desire the possession of them still more feebly. It is this which extinguishes the flame of devotion, and makes us weary, when God delays to grant our petitions; and which too often excites us to have recourse to inferior objects for support and consolation, when we suffer a privation of the comforts we expected to receive from God. When the holy fire of devotion is enkindled in the soul by the spirit of God, prayer, and supplication, and thanksgiving, become the utterance of the heart; and whatever temporary abatement of fervour the power of temptation or the pressure of bodily infirmity may occasion, still the spirit of prayer operates constantly and without intermission. And herein the converted man, and the true Christian, may be eminently distinguished from the mere professor of Christianity, who is devout by fits and starts, alternately fervent and lukewarm, zealous and indifferent, laborious and inconstant, and to whom may be applied the awakening question proposed by Job, "Will the hypocrite always call upon God?" Job xxvii. 10.

It has been sometimes said by professors of religion, "we have prayed earnestly and perseveringly against certain besetting sins, and we have not been heard; the sins continue to prevail, we are overcome by them as before, nor have we received that supernatural assistance which we were taught to expect." To this difficulty it may be replied, that persons frequently pray against sin, because their consciences are

disquieted by a sense of it, and their minds are alarmed with apprehensions concerning the dreadful consequences of it; but they do not pray for deliverance, from a deep internal hatred and loathing of it, and a hearty abhorrence and detestation of their own iniquities. Such persons deceive themselves, by mistaking an aversion to the evils of pain and suffering, for enmity against sin, and an utter dislike of it as an abomination and a thing highly offensive to God. Where the evil and bitterness of sin have not been so intensely felt as to humble and confound the sinner, and to convince him that he is indeed a hateful creature, filthy and polluted in the sight of Him "who is of purer eyes than to behold iniquity," and that he ought to be no less so in his own; how can his prayers succeed any better than those of St. Austin, who at one period of his life cherished a secret fear lest God should hear and fulfil his petitions? What a surprise and mortification would it be to many who suppose themselves decidedly religious, were God to answer their prayers and fulfil their petitions; since, as one observes, "men often pray, not to be kept from sin, but to keep it, and with a secret hope that prayer will excuse it, and be accepted instead of reformation." 2. Many desire deliverance from a painful and unsuccessful conflict with sin, who are not willing to endure the labour of mortifying it. If God would, as it were, extinguish the life and being of their enemy at one blow, they think they should rejoice in its destruction; but to be obliged to watch and to pray, to wrestle and to oppose, to maintain a never-ceasing warfare with an indefatigable and treacherous enemy, requires a diligence, self-denial, and vigilance, which does not accord with their indolence and instability. They desire to obtain the end, without using the appointed means, and then insinuate, as plainly as they dare, that the promises of the Gospel not having been fulfilled to them, the strength of their corruptions,

and the imperfection of their graces, are to be regarded more as their misfortune, than their fault. 3. Where this unfairness of mind does not predominate, delay on God's part to fulfil our requests may be intended as a course of holy discipline, to make us feel the weight and burden of our iniquities; to discover to us more clearly the malignity of sin; to instruct us in our own impotence and insufficiency; to teach us our absolute dependence upon the influences of God's holy Spirit for every religious act; and in short, to impress on us many salutary lessons, by which we may be prepared for those heavenly communications that are suited to our wants and necessities. Could the least of the divine benefits be deserved by us, it would be cheaply obtained by years of patient waiting upon God; and shall we presume to be fretful and discontented, to murmur and shew impatience, nay, even to impeach the truth and faithfulness of our Lord and Master, because his methods of dealing with us do not exactly agree with our views and expectations? It is through faith and patience that we are to inherit the promises; though deliverance should tarry long, yet we are bound to wait for it; and if delay should cause any one to lose his temper, or depart from his constancy, it would afford a strong presumption that the religion of such a man is vain.

With respect to the frequency of our prayers and the length of time they should occupy, the holy Scriptures have left us no precise rules. They have assumed it as a fact, that men do pray; they have enforced it as a duty; they have conveyed many admirable specimens of the manner in which holy men of old expressed themselves in their devotional exercises; but on this, as on other occasions, much is also left to the fairness and integrity of men's minds. He who loves God fervently and supremely, who is dead to the allurements of sensuality and vanity, will ever consider prayer as an in-

valuable privilege, as a most delightful employment, conducting him into the nearest intercourse with God of which we are capable while on earth, and being in itself the highest imitation of the blessed inhabitants of heaven. Where the life and spirit and enjoyment of devotion exist, where there is a genuine taste for it, a true savour and relish of this noble and holy exercise of the soul, as there will be no backwardness to engage in the duty, nor weariness in the reasonable performance of it, so a minute inquiry into many of the little circumstantialia will be unnecessary and superfluous. If a professing Christian lives in the spirit of prayer; if his heart is habitually the seat of devout affections; if he is a living temple, from which the divine offerings of prayer and praise continually ascend; he will find rules, and limits, and measures, of no further importance to him, than as they are connected with the good order and the benefit of society. Men rarely feel anxious to settle prescribed boundaries, within which they determine to confine their love to the object of their affections; or to ascertain how often they shall desire the society of those in whom they delight. So when the heart of a Christian is impregnated with religious fervour, he will not be fearful of intruding too frequently into the Divine presence, or of too long continuing his intercourse with Heaven. It is indeed an invaluable privilege, to be invited to withdraw from bodily cares and worldly converse, from the solicitations of sin and vanity, from projects and contrivances about things as fleeting and unsubstantial as the colours that tinge the evening clouds; to converse in solitude with the ever-blessed God, to engage in the noblest employment and to partake of the highest enjoyments which can be the portion of mortals, till they mingle with "the spirits of just men made perfect." It is, however, highly necessary that there should be a conformity between our prayers

and our lives; since without this agreement our devotions neither do honour to God, nor prove beneficial to ourselves. What can be more inconsistent than expressions of praise and thanksgiving at stated hours, and in appointed places, while the person lives in a state of repining and discontent; while he permits murmuring, fretfulness, and ill-humour, to have the ascendancy over him? What signify our confessions or our supplications, if we are not meek and humble, patient and forgiving, temperate and mortified; if, while we affect to hold converse with heaven, our thoughts and desires and exertions are directed to laying up treasures upon earth, or our time is misused in frivolous conversations, impertinent visits, foolish pleasures, and fashionable arrangements? No service can be acceptable to God that is not accompanied with the affections of the heart; no worship, that is not combined with a life devoted to the practice of godliness. To imagine ourselves pious and devout, while pride, or passion, or covetousness, or injustice, or love of the world, or uncharitableness, predominate in the heart and conduct, is to mistake the whole nature and genius of Christianity; it is to make a compromise for habitual disobedience by outward formalities; it is to use prayer as a cloak to cover the multitude of sins; which constitutes the very essence of pharisaical hypocrisy.

G. S.

For the Christian Observer

ON THE CALLING OF THE GENTILES.

No. I.

THE calling of the Gentiles is a subject which has by no means received in these days that attention which it attracted in the age of the Apostles. If we cast our eye over the New Testament, we shall find that whole pages are often occupied by this topic; that many passages have a direct reference, and numberless others a remote allusion to it; in short, that

the admissibility of all the nations of the earth into a participation of the privileges of the true church, was a point which was combined with all the other truths of the Gospel; a tenet, once indeed contested, and hard to be believed, but one which at length, in spite of Jewish prejudices, became incorporated into the Christian faith. "I believe in the holy *Catholic Church*," is a sentence of the Apostles' Creed which we still repeat. It may be questioned, however, whether we are sufficiently alive to the sentiment which it contains, and whether, also, our knowledge of some religious doctrines might not be improved by entering into a fuller contemplation of this now undisputed article of our belief.

It is the object of the present papers to revive some of the ancient feelings on this subject. For this purpose, I shall first take notice of the narrow prejudices of the Jews. I shall secondly point out in what manner those prejudices were counteracted by Christ and his apostles. And finally I shall describe how the fabric of Jewish bigotry was at length overthrown, and a new edifice was erected—a temple of universal peace and love, whose door was open to every believer, and to whose altar all the nations of the earth were invited to come, in order there to offer up a pure and acceptable, a true and reasonable service.

I shall employ the present paper in treating of the character of the Jews; and it may be useful to consider, first, what they might have been in virtue of the advantages which they enjoyed; secondly, what they were; and, thirdly, what they were reputed to be by their heathen neighbours: for some very natural misconceptions prevailed respecting that extraordinary people.

The Jews, if they had been faithful to their own Scriptures, would unquestionably have resembled, in a great degree, the most pious Christians; for the general character of religion must be the same under all

the divine dispensations. The Prophets expressly prophesied of Christ; the types prefigured him; and the Jewish Ritual was appointed for the very purpose of leading the mind to that High Priest who was to come, and to that sacrifice which was in due time to be offered up for the sins of the world. Many precepts also were plainly given in the Old Testament, which are substantially the same with those of the New. Above all, the moral character of God is strikingly similar under the two dispensations.

But it is unnecessary to dwell on a point so obvious. Let us consider what the Jews actually were, and let us take their character primarily from the decisive authority of the New Testament. Undoubtedly a few among them (the remnant however was extremely small) worshipped God in spirit and in truth. There was a Simeon, who "waited for the Consolation of Israel"—a devout Anna, a widow, who "departed not from the Temple, and served God with fastings and prayers night and day"—a Nathanael, who was "an Israelite indeed in whom was no guile." That flame of piety which, in ancient time, God had kindled among his people was not extinct. Some sparks remained beneath the embers. The mass, however, of the nation was dead to spiritual things; dead, not merely like the Gentile transgressor, in the common sins of the flesh, but dead to those truths which were revealed to them; dead to all the benefits of that dispensation which, though imperfect and merely introductory, might have given them life.

But it is my purpose chiefly to dwell on that kind of corruption which the perversion of religion introduced among the people. For a corrupted Law, in the same manner indeed as an adulterated Gospel, becomes itself the parent of peculiar iniquity.

The Jewish nation was specially warned against idolatry, and was minutely instructed by God in respect to all the ceremonies of divine wor-

ship. They were obedient to these injunctions. The Jews, at least of latter times, avoided that gross idolatry which had constituted the sin of their fathers, and they scrupulously observed the prescribed festivals and forms of worship. But they substituted these forms in the place of the things signified. They added to them many uncommanded peculiarities; and they put their trust in merely external observances.

For the sake of forming a "holy nation," and of perpetuating the worship of the one true God, they were required to separate themselves from the surrounding heathen. There is danger, in all ages, lest the command to come out from among the world should become the occasion of favouring an unsocial and malevolent, or a conceited and self-righteous spirit. The Jews fell into these faults. Severed from the world, they not only practised many vices of the heathen, but to these they superadded that corruption which results from the perversion of religion. How unamiable was the character of the Jew! Skilled in questions of genealogy, and proud of his descent from Abraham, but a stranger to the faith of that patriarch; a scrupulous observer of the traditions of the elders as well as of the ceremonies which God had prescribed, but ignorant of the spiritual use of those ceremonies; rigid in respect to days and months and years, but lax as to every principle of morality; occupied in endless "questions about the law," which were "unprofitable and vain," but negligent of "justice, mercy, and truth;" confident that he was "a guide of the blind, a light of them which were in darkness, an instructor of the foolish," but greatly needing to be taught himself; proud of possessing the true oracles of God, and preserving them with even a superstitious care, but mistaking and perverting and misapplying the sacred text; Sabbath after Sabbath entering the synagogue, but as often as he heard Moses read "having a

veil over his heart ;" imagining that he kept the law, but in consequence of his " ignorance of God's righteousness, going about to establish his own righteousness, and not submitting himself to the righteousness of God ;" professing belief of a Messiah who was to come, but rejecting him whom God evidently sent. Such, in respect to religion, was the Jew. At the same time he exalted himself above all the nations of the earth, saying, " the temple of the Lord, the temple of the Lord are we." The heathen were an abomination in his sight. He reputed even the neighbouring Samaritans to be a sect that ought to be abhorred, and refused to have any dealings with them on that account. Did he imagine, however hastily and erroneously, that his temple had been polluted by the footstep of a Greek ; he was ready to kill the man who had conducted the Gentile into that holy place. He carefully guarded the privileges of his own body, considered them as distinctions which would be no longer valuable if they should become common, estimated them after the manner of worldly immunities and honours, and could not endure the idea of the admission of Gentiles into the church. Blind and infatuated Jew ! and is this the religion which came down from heaven ! the religion of a God of purity and of love ! Is this a religion which shall command the admiration of the heathen, and cause them to glorify God on your behalf ! What avails the multitude of your religious observances ; what profit is there in your new moons and your Sabbaths, your fastings and your prayers, if " the name of God is blasphemed among the Gentiles " through the known sins which you commit ? " Wash ye, make ye clean ; cleanse your hands, ye sinners, and purify your hearts, ye double minded." " He hath showed thee, O man, what is good ; and what doth the Lord thy God require of thee, but to do justice, and to love mercy, and to walk humbly with thy God ? "

The character of the Jew being

that which has been described, we need not wonder that his nation was in bad repute throughout the world. The unsocial disposition of this people, their dislike to strangers, and also the unaccommodating nature of their religion, which, unlike to the other religions of the world, forbade the intermixture of other objects of worship, seem to have peculiarly attracted attention. The hatred supposed to be exercised by the Jews towards other nations, was repaid by a like hatred towards them. Moreover, Judea had been conquered by the Romans a short time antecedent to the coming of Christ, and the Jews were supposed to submit impatiently to the yoke. They were believed, and not unjustly, to cherish the idea of a Messiah, chiefly as implying deliverance from Roman bondage. " They expected," says a Roman historian, " an heroic conqueror, who should march at the head of their armies, and extend the dominion of the East over all foreign nations." They were therefore objects of political jealousy, as well as of general dislike. — Again, they were a people unacquainted with arts, unskilled in oratory, and unknown to the philosophic world. No Aristotle or Plato, no Demosthenes or Tully, no Phidias or Praxiteles, no Anaxagoras or Archimedes, had appeared among them to conciliate the favour of the learned. To hatred and political jealousy, was therefore superadded a feeling of contempt ; and it may be ascribed in part to the obscurity of their name, that the extraordinary and exclusive claim of their religion to a divine origin, was so little canvassed, either by the Greek or the Roman sages. Still, however, an idea was entertained of the remarkable sanctity of their temple, and of the singularity of their mode of worship. Pompey, the first Roman who conquered the Jews, ordered the walls of their city to be overthrown, but he so far respected their worship as to leave their temple entire. He entered the Holy of Holies, but, as a heathen writer has

remarked with surprise, "he found no statue, no symbolical representation of the Deity; the whole presented a naked dome: the sanctuary was unadorned and simple." An opinion clearly seems to have subsisted among the learned, that the Jews, in other respects so ignorant and mean, possessed a few very sublime ideas respecting the Divinity: and how to reconcile their admirable opinions concerning the nature and the unity of God, with their utter ignorance of philosophy, was a difficulty which one of the most philosophical historians in the Roman world (the same whom we have already quoted*) does not attempt to solve, though he fully enters into the subject. "The Jews," says this writer, "connected among themselves by the most obstinate and inflexible faith, extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen and inveterate hatred. Unsociable to all others, they eat and lodge with themselves only. Among themselves, their passions are without restraint: vice itself is lawful. The first elements of their religion teach their proselytes to despise the (heathen) gods. They agree with the Egyptians in the belief of a future state; with regard to the Deity their creed is different. The Egyptians worship various animals: the Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation; condemning as impious idolaters all who with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing Mind that directs and guides the whole frame of nature; eternal, infinite, and neither capable of change nor subject to decay."—Little was it considered, that this knowledge of God, in a people so unlearned, did but prove the more clearly the truth of their pretensions to a divine and supernatural communication.

* Tacitus.

The character given of the Jews by this distinguished heathen, is a mixture of truth and fable. Among five or six accounts of their origin, which he has hazarded, only one approaches to the truth. His censures are too strong: it was extravagant to assert that "vice itself was lawful among them." Our Saviour by no means sanctioned this sentiment, when he affirmed of the Pharisees that "they said, and did not." The Roman historian, however, characterizes the Jewish nation in some degree aright. Let the professors of religion learn from hence not altogether to despise the censures of the irreligious; let them inquire what is the moral estimate which is formed of them in the worldly circles. The world, it is true, will mistake; it will exaggerate; it will confound; it will sometimes represent a vice to be a virtue, and a Christian virtue to be a vice: nevertheless, it will generally be found to pay some kind of homage to true piety, and to point its chief censure at real faults.

I shall conclude this paper, on the character of the ancient Jews, by applying the subject generally to ourselves; namely, first, to the mass of modern Christians; and, secondly, to the more strict professors of religion.

First. The mass of modern Christians may in some degree be likened to the Jews in the days of Christ, for they form an outward and visible church, and they also are become degenerate. Where now is either the purity of our former faith, or the strictness of our ancient practice? Where is that zeal for the unadulterated truths of God, which was once found among us? Where is that spirit which about two hundred years ago produced so many martyrs? The Jews valued themselves for being the sons of Abraham, and we glory in being the children of the Reformers; but how is "our silver" also "become dross, and our wine mixed with water!" They corrupted their Law; and have not we adulterated

our Gospel? Have we not accommodated it to the taste of modern times, enlarging the strait gate and making broad the narrow way, allowing a spirit of worldliness and self-indulgence unauthorised by Christ and his apostles. The Jews were likened to a vineyard in a very fruitful hill, which the Lord had fenced and planted; and he looked that it should bring forth grapes, and it brought forth wild grapes. And has not our vineyard, planted indeed by the same hand of the Lord, brought forth its wild grapes? Are not our works the deeds of the flesh, rather than of the Spirit; the works of nature, rather than of grace; the mere result, at best, of natural disposition, the effect of low and worldly principles; instead of the rich and abundant fruit of evangelical righteousness? How evidently faint and heartless is the worship in our modern churches! how unworthy of that fervent and animated Liturgy which our more pious ancestors established! So cold is the religious spirit of modern Protestants, that it may be questioned whether many of them have not less of Christianity than a large portion even of the Papists. Can our Jerusalem then be triumphantly called the faithful city; and our Mount Zion be denominated "a pleasant place, the joy of the whole earth, whither the tribes of the Lord go up to offer spiritual sacrifices?" Must it not rather be acknowledged, that in our modern temples, not to say at our very altars, we may see assembled the unthinking and the gay, the covetous and the worldly, the sensual and the profane; mixed indeed, as we would hope, with some devout and humble worshippers? How small, and almost invisible, is the practical difference between many modern believers and the unbelievers! Do they not both love wealth, follow pleasure, and aspire after worldly honour? Do they not both dislike strict religion? When pure, evangelical, and holy doctrine is set before them, do they

not alike turn away from it, and even hinder it? Do they not unite, like Herod and Pontius Pilate, and like the Gentiles and the people of Israel, when they gathered themselves together against the Lord and against his anointed?

Many members of the present visible church resemble the Jews also in respect to a leading error in religion. The Jews are censured in the New Testament for going about to establish their own righteousness, and for not submitting themselves to the righteousness of God. Accustomed to observe the ceremonies of their Law, and to practise the easier parts of morality, they vainly fancied that they fulfilled the Commandments, and that by this obedience they should be justified. They did not understand that the Law, both by the types which it exhibited and the perfection of the morality which it required, was their schoolmaster to bring them to Christ, that they might be justified by faith. They were prejudiced against the teachers who laboured to remove this error, by fully exhibiting to their view the faith and grace of the Gospel. They were whole, and needed not a physician; and therefore the very publicans and harlots, who acknowledged and lamented their sins, and felt that much was to be forgiven them, were admitted into the kingdom of heaven before these assertors of their own righteousness. And are there no decorous members of our church who may be likened to the Jews in this particular? Are there none who, trusting partly to their having been baptized into the visible church, partly to their punctual attendance on divine worship, partly to superficial and scanty morality, founded chiefly, like that of the Pharisees, on the love of reputation—a morality very unlike the inward holiness of the Gospel—persuade themselves that their lives have been innocent, leave repentance to the vile and profligate, and, though occasionally adopting the orthodox form of words of that

church to which they belong, in substance think that by their works they shall be justified.

But I am also to address myself to some of the more strict professors of religion.

We, perhaps, like the Jews, can boast of some religious singularities; and possibly, like them, we have separated from the world, and we vehemently condemn it. We look down on the religious ignorance of the multitude around us, and are eager to rebuke their profaneness and unbelief. And as the Jews had renounced the idolatry of their forefathers, so we have forsaken the errors of our Popish ancestry, and are zealous especially for that great tenet of the Reformation, the doctrine of justification by faith. We are also grave and serious; fond of hearing sermons, and addicted to devotional exercises: we abjure fashionable dissipation, and are not suspected of gross vice. Still it is possible also for us far too easily to assume that "the temple of the Lord, the temple of the Lord are we." We may trust in a cold and barren knowledge of doctrinal truth, and on the ground of this knowledge we may, like the Jews, be filled with a conceit that we are guides to the blind, a light to them that sit in darkness, instructors of the foolish. Habituated to a form of sound words, we may be proud of understanding that very doctrine of justification which should humble us, and may despise others on the ground of our superior light. In respect also to the greater strictness of our manners, we may only resemble some of the severer Jews in the days of Christ. Are we as pure in heart and as unoffending in tongue, as we are grave in our deportment, solemn in our worship, and orthodox in our creed? Certain faults may possibly be as prevalent in our religious circle, as ever bigotry and misanthropy were among the Jews. Are we infected by no vices of our party? Do we partake in no general spirit of censoriousness? Does our religious con-

versation never lead to strife and debate; nor our spiritual knowledge minister to vanity and self-conceit? We are scrupulous in some things: is our conscience duly enlightened on all others? We love to combat for the stricter side: are we as amiable as we are strict? We have learnt to judge of doctrines justly, to define them accurately, and to see them clearly: have we also learnt to give largely, to lend liberally, to endure patiently, and to pardon freely? Having vanquished all the sins of the flesh, have we obtained a second victory over the sins of the spirit? Is our religion paralytic on neither side? Is it lame in no member; and does every limb manifest health as well as life? In short, is our goodness merely the partial strictness of the Jew; or is it that true "wisdom from above" which not only is "first pure," but is "then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy?" S. P.

To the Editor of the Christian Observer.

I SUSPECT, Mr. Editor, that we modern Christians are exceedingly defective in respect to the scale of our bounty to the poor. Christianity is not more distinguished by the sublimity of its faith, and by the doctrines of grace which it establishes, than by the largeness of the liberality which it inculcates. Even Judaism was remarkable in this particular. Many of its institutions were formed for the direct purpose of sparing the lower orders. The Sabbath, for example, was intended to be a barrier against oppression. Although the accustomed support of the labourer was afforded to him on the seventh day, the master was required to let him intermit his work; and thus a seventh part of the toil, which the superior would otherwise have exacted, was mercifully spared. The Sabbatical year, as well as the year of Jubilee, on which the debtors were released

from their debts, and the slaves also were emancipated, form another proof of the benevolence of that introductory dispensation. The prohibition of usury was a further evidence to the same point. How numerous also are the positive precepts of the Old Testament on this subject; and what immense importance is ascribed to the performance of them! "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." This passage implies that the exercise of bounty was considered to be a chief characteristic of the converted man. "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever." How singularly strong also is this expression! "*His* righteousness remaineth for ever." It evidently denotes, that bounty to the poor was deemed, generally speaking, a test of true righteousness. Again; the want of this virtue is severely rebuked by the Prophets, and is represented as a chief evidence of the prevailing hypocrisy of the Lord's peculiar people. They were religious in their way; they were scrupulous on various points; they were sufficiently grave and serious; they frequented the Synagogue; they observed the appointed fasts; "but, is it such a fast," exclaims the Prophet, in the name of the Lord, "as I have chosen? Is it to deal out thy bread to the hungry, and let the oppressed go free? Behold, ye smite with the fist of wickedness, and exact all your labours!" The love of man is obviously one leading part of true religion, in all ages; and how is this love to manifest itself, if not in ministering to the wants of that large branch of our fellow-creatures, who struggle with poverty, who pine in sickness, and are bowed down with infirmity? When our Lord appeared, he found little true faith in the earth, and he also found little charity among some of the Pharisees: indeed, there was an ostentatious display of it, but there was more of the pretence than of the reality; for they devoured widows' houses, while they made a shew of giving alms to

the people. Our Lord exhibited in his own life the most perfect pattern of philanthropy, and he also delivered many striking exhortations to deeds of beneficence and mercy. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "When thou makest a feast, call together the poor, the maimed, and the blind." "Give and lend, hoping for nothing again." "Blessed are the merciful, for they shall obtain mercy." When an apparently correct and amiable young man came to him, and said, "Lord, what lack I yet?" his answer was, "One thing thou lackest: go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me—for" he knew that "he had great possessions." Expositors have been careful to shew that this command to the young man ought not to be drawn into a precedent, it having been a test of his obedience, required on account of his peculiar covetousness. I do not dispute the fairness of this interpretation. I would, however, remark, that the covetousness of the young man is here implied rather than affirmed, and is implied from the circumstance of the mere magnitude of his possessions. Ought not, therefore, all persons, who have similar abundance, to suspect themselves of having a share of the same covetousness? I doubt not that this pleasing youth would willingly have given, out of his ample fortune, out of his two thousand, or three thousand, or five thousand pounds a-year, his annual fifty, or a hundred, or two hundred pounds, which, perhaps, is as much as is deemed necessary by modern Christians; or that he would have doubled that sum, at Christ's command, or even trebled it. The scale of charity to which his heart inclined was, nevertheless, far too low: it was unworthy of a true disciple; and our Saviour, who knew the heart, made, therefore, a peremptory demand of the whole of his substance, and thus rebuked the narrowness of soul which he perceived in this seeming follower of the Gospel. A lesson

of liberality, as well as of fidelity to Christ, is therefore conveyed by this history. "How hardly," it is added, "shall they *that are rich* enter into the kingdom of heaven!" But the strongest proof of the importance of the duty of which I am treating, is that remarkable description given by Christ of the judgment-day, in which, to have given or not given to the poor, to have visited or not visited the sick, to have clothed or not clothed the naked, is represented as indicative of the everlasting doom of all those who shall stand before him. Blessed Saviour! and is this the rule by which we shall be judged? Are these the works which thou wilt on that day call to remembrance, and exhibit before the assembled world? And how few of these do we perform! How commodious do we make our houses; how expensive is our furniture; how creditable our equipages; how luxurious our tables; how superfluous many of the servants who surround us! And when we have corrupted ourselves, by thus turning to the purposes of our own vanity, and sloth, and indulgence, the wealth entrusted to us for the ease of others, we calmly die, accounting it to be one of the greatest duties of life to leave to our children a sum which probably will prove sufficient to perpetuate the same corruption.

When our Saviour had ascended into heaven, the spirit of the Gospel was strikingly displayed among the believers; and so unbounded was then the disposition to liberality, that all things were in common. When this practice subsided, a collection was made among the saints on every Sabbath-day, according as the Lord had prospered them; and the business of the ministrations was committed to persons whom it was found necessary to appoint for this important purpose. The apostles often intimate, in their Epistles, how highly they estimated acts of beneficence in their followers. They urged them to see to it that this fruit should abound among them;

and they were anxious on the subject for the sake as much of the giver as of the receiver, for it was accounted a chief test of a state of grace. Love, shewing itself in acts of charity *to the saints*, was especially insisted on. Doubts and difficulties occurred on some other points; but on this a Paul and Barnabas, a James, a Cephas, and a John, were all agreed: "only they would," says Paul, "that they should remember the poor, the same which I also was forward to do." The apostles also carefully distinguished between mere expressions of good will and substantial acts of beneficence. "For if ye say, be ye warmed and filled, and nevertheless ye give them not those things which are needful to the body, what doth it profit?" In every respect, indeed, Christian faith is represented by them as a practical principle; and that person is declared to be a stranger to the love of God, in whose breast the love of man is not implanted: for man, with all his sorrows and infirmities, is visible to us every day—the poor we have always with us; and if we have no love even for man, whom we have seen, how can we presume to think that we perform the harder task of loving God whom we have not seen? Vain, therefore, is every pretension to piety to God, if we are wanting in beneficence to those around us.

Permit me, Mr. Editor, to conclude by applying these general observations to present times and circumstances. The distresses of our country are now great and increasing. Numberless are the persons thrown out of bread; and not a few are they by whom the pressure of taxes, and of the high price of commodities, is severely felt. We have, however, many opulent persons among us; some opulent professors of a very strict, orthodox, and evangelical Christianity. This, therefore, is the time for the peculiar exercise of their liberality. Let them emulate the character of those whose faith they profess to follow.

I would particularly urge the reduction of superfluous establishments. Let us not remain the slaves to former habits. Perhaps more than half our expenditure is devoted to the purpose of making a creditable appearance: but the appearance of economy is much more creditable at the present period. Let us not, however, by means of this economy, indulge our covetousness. Having taxed our pride and our luxury, let us not forget to do good and to communicate, "for with such sacrifices God is well pleased." S. P.

To the Editor of the Christian Observer.

If you think the enclosed worthy of a place in your publication, it is at your service.

YOUR CONSTANT READER.

EASTER was termed by the ancient fathers the queen of feasts, in that it commemorates the glorious resurrection of Christ, who on this day opened to us the doors of everlasting life, triumphed over death and the powers of hell, and became the first-fruits of them that slept. According to the testimony of St. Ambrose, as well as that of Eusebius, it was so highly esteemed as to be solemnized for the space of fifty days together, up to Whitsuntide. But as devotion abated, this term was much shortened.

The reason alleged for so long and great festivity at this time was, probably, on account of the feast being instituted to remind us of our Lord's resurrection,—an essential article of our faith; because, as St. Paul says, "If Christ be not raised, we are yet in our sins; and are of all men the most miserable." But the circumstance not admitting of any doubt, no wonder that the early Christians thus expressed their joy; nor need we be surprised at the length of time devoted to the celebration thereof, which was generally employed in the daily public exercise of acts of devotion, and in the participation of the holy communion.

Of the antiquity of this festival,

Eusebius, in his *Life of Constantine*, explicitly observes, "The feast of Easter we have kept from the first day of the passion till now." To this purpose also are the words of Augustine: "Those things which are not written, but we keep by tradition, if they be observed all the world over, are to be understood to be commanded either by general councils (whose authority in the churches is most safe), or else by the apostles: for example, that of the passion of our Lord, his resurrection and ascension into heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity."

Nor was the observance of this festival confined to a few places only; for Eusebius further states, that it obtained in all the churches; though there was a contention in the primitive times respecting the precise period of Easter—some following the time of the Jews, who celebrated it on the fourteenth day of their first month; but by far the greater number kept it on the first Sunday after the fourteenth, which was subsequently confirmed by the Council of Nice. The motives, however, which led to the observance of this feast by Jews and Christians, differ very widely: the former keep it as typical of Messiah to come: while the latter hail it as the period of Christ's glorious resurrection, after being crucified while manifest in the flesh, and their consequent emancipation from the shackles of the prince of darkness; having the fullest assurance that "God was in Christ reconciling the world," and that they, "having the spirit of faith," "should not henceforth live unto themselves, but unto Him which died for them, AND ROSE AGAIN!" 2 Cor. v.

Bishop Sparrow, in his *Rationale on the Common Prayer*, relates a custom that prevailed in the primitive times on this day—that the Christians of all denominations used to greet each other with this morning salutation, as expressive of their joy; "Christ is risen!" to which

the answer in some parts was, "Christ is risen indeed!" in others, "And hath appeared to Simon!" (Luke xxiv. 31); which custom is retained in the Greek church to the present day. The compilers of our excellent Liturgy, naturally con-

cluding that the same exultation at this joyful circumstance must take possession of every Christian breast, very properly introduce the same words—"Christ is risen," &c.—immediately after the confession in the service for the day. V. G.

MISCELLANEOUS.

To the Editor of the Christian Observer.

All who are concerned for the interests of true religion, must deeply lament the *inconsistency* of the lives of many of its public teachers. The following character was drawn by a man of singular piety (a clergyman of the church of England) during the last century. It cannot be too widely circulated, and, through the medium of your miscellany, it may reach persons who would not otherwise see it. Should any be stirred up by it to fulfil their high and holy calling in a more exemplary manner, it will be an ample recompense to the transcriber.

CHARACTER OF OURANIUS.

OURANIUS is a holy priest, full of the spirit of the Gospel, watching, labouring, and praying for a poor country village. Every soul in it is dear to him, and he loves them all as he loves himself; because he prays for them all as often as he prays for himself. If his whole life is one continued exercise of great zeal and labour, hardly ever satisfied with any degree of care and watchfulness, it is because he has learned the great value of souls, by so often appearing before God as an intercessor for them. He never thinks he can love or do enough for his flock, because he never considers them in any other view than as so many persons who, by receiving the gifts and graces of God, are to become his hope, his joy, and his crown of rejoicing. He goes about

his parish, and visits every body in it; but visits in the same spirit of piety that he preaches to them: he visits them to encourage their virtues, to assist them with his advice and counsel, to discover their manner of life, and to know the state of their souls, that he may intercede with God for them according to their particular necessities.

When Ouranius first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people; but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners; because he is always hoping that God will sooner or later hear those prayers which he makes for their repentance. The rudeness, ill-nature, or perverse behaviour of any of his flock, used at first to betray him into impatience; but it now raises no other passion in him than a desire of being upon his knees in prayer to God for them. Thus have his prayers for others altered and amended the state of his own heart. It would strangely delight you to see with what spirit he converses, with what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches; and it is all owing to this, because he reproves, exhorts, and preaches to those for whom he first prays to God. This devotion softens his heart, enlightens his mind, sweetens his temper, and makes every thing that comes from him instructive, amiable, and affecting.

At his first coming to his little village, it was as disagreeable to him as a prison, and every day seemed too tedious to be endured in so retired a place. He thought his parish was too full of mean and poor people, who were none of them fit for the conversation of a gentleman. This put him upon a close application to his studies. He kept much at home, wrote notes upon Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body when he was just in the midst of one of Homer's battles. This was his polite, or I may rather say, poor, ignorant turn of mind, before devotion had got the government of his heart. But now his days are so far from being tedious, or his parish too great a retirement, that he only wants more time to do that variety of good which his soul thirsts after. The solitude of his little parish is become matter of great comfort to him, because he hopes that God has placed him and his flock there, to make it their way to heaven. He can now not only converse with, but gladly attend and wait upon, the poorest kind of people. He is now daily watching over the weak and infirm; humbling himself to perverse, rude, ignorant people, wherever he can find them; and is so far from desiring to be considered as a gentleman, that he desires to be used as the servant of all; and, in the spirit of his Lord and Master, girds himself, and is glad to kneel down and wash any of their feet. He now thinks the poorest creature in his parish good enough, and great enough, to deserve the humblest attendances, the kindest friendships, the tenderest offices, he can possibly shew them. He is so far from wanting agreeable company, that he thinks there is no better conversation in the world than talking to poor and mean people about the kingdom of heaven. All these noble thoughts and divine sentiments are the effects of his great devotion: he presents every one so often be-

fore God in his prayers, that he never thinks he can esteem, reverence, or serve those enough, for whom he implores so many mercies from God.

Ouraninus is mightily affected with this passage of Holy Scripture: "The effectual fervent prayer of a righteous man availeth much." This makes him practise all the arts of holy living, and aspire after every instance of piety and righteousness, that his prayers for his flock may have their full force, and avail much with God. For this reason he has sold a small estate which he had, and has erected a charitable retirement for ancient poor people to live in prayer and piety; that his prayers, being assisted by such good works, may pierce the clouds, and bring down blessings upon those souls committed to his care. Ouraninus reads how God himself said unto Abimelech concerning Abraham, "He is a prophet; he shall pray for thee, and thou shalt live;" and again, how he said of Job, "And my servant Job shall pray for you; for him I will accept." From these passages Ouraninus justly concludes, that the prayers of men eminent for holiness of life have an extraordinary power with God; that he grants to other people such pardons, reliefs, and blessings, through their prayers, as would not be granted to men of less piety and perfection. This makes Ouraninus exceedingly studious of Christian perfection, searching after every grace and holy temper, purifying his heart all manner of ways, fearful of every error and defect in his life, lest his prayers for his flock should be less availing with God through his own defects in holiness. This makes him careful of every temper of his heart; give alms of all that he hath; watch, and fast, and mortify, and live according to the strictest rules of temperance, meekness, and humility; that he may be in some degree like an Abraham or a Job in his parish, and make such prayers for them as God will hear and except.

These are the happy effects, which a devout intercession hath produced in the life of Ouranios.

To the Editor of the Christian Observer.

As many of your readers may not have read the works of the pious and learned Joseph Bingham, I have copied the following remarks on an interesting subject, from his "*Antiquities of the Christian Church*," book i. ch. 1., and shall be glad to see them inserted in your valuable publication. I am, &c.

J. F. H.

THE early Christians were great enemies to all party-names and human appellations.

It is very observable, that in all the names they chose there was still some peculiar relation to Christ and God, from whom they would be named, and not from any mortal man, how great and eminent soever. Party-names and human appellations they ever professed to abhor. We take not our denomination from *men*, says Chrysostom; we have no leaders, as the followers of Marcion, or Manichæus, or Arius. No, says Epiphanius, the church was never called so much as by the name of any Apostle: we have never heard of Petrians, or Paulians, or Bartholomæans, or Thaddæans; but only of *Christians*, from Christ. I honour Peter, says Gregory Nazianzen, but I am not called a Petrian; I honour Paul, but I am not called a Paulian: I cannot bear to be named from any man, who am the creature of God. They observe, that this was only the property of sects and heresies, to take party-names, and denominate themselves from their leaders. The great and venerable name of Christians was neglected by these, whilst they profanely divided themselves into human appellations; as Gregory Nyssen and Nazianzen complain. Thus Basil observes, how the Marcionites and Valentinians rejected the name of Christians, to be

called after the names of Marcion and Valentinus, their leaders. Optatus and St. Austin bring the same charge against the Donatists. Epiphanius observes the same of the Audians, Colluthians, and Arians.

But the church of Christ still kept to the name of Christian. This was the name they gloried in, as most expressive of their unity and relation to Christ. Eusebius records a memorable story, out of the Epistle of the Churches of Lyons and Vienne in France, concerning one Sanctus, a deacon of the church of Vienne, who suffered in the persecution under Antonine; that being put to the rack, and examined by the magistrates concerning his name, his country, his city, his quality, and whether he were bond or free, his answer to all their questions was, "I am a Christian:" this, he said, was to him both name, and city, and kindred, and every thing: nor could the heathens, with all their skill, extort any other answer from him. St. Chrysostom gives the like account of the behaviour of Lucian the martyr, before his persecutors; and there are many other instances of the same nature; by which we may judge how great a veneration they had for the name *Christian*.

To the Editor of the Christian Observer.

As the divine spirit of Christianity deems no object, however unworthy or insignificant, beneath her notice, I venture to apply to you in behalf of a race, the outcasts of society, of whose pitiable condition, among the many forms of human misery which have engaged your efforts, I do not recollect to have seen any notice in the pages of your excellent miscellany. I allude to the deplorable state of the gypsies, in whose behalf I beg leave to solicit your good offices with the public. Lying at our very doors, they seem to have a peculiar claim on our compassion. In the midst of a highly refined state of society, they are but little removed

from savage life. In this happy country, where the light of Christianity shines with its purest lustre, they are still strangers to its cheering influence. I have not heard even of any efforts which have been made, either by individuals or societies, for their improvement; and so thoroughly do they appear to despise the advantages of civilized life, that perhaps nothing less than that change of heart, which is the effect of the blessing of God on the means employed for their conversion, would prevent their continuing to be the pest of society. The great Shepherd of Israel despises not these unhappy wanderers from his fold; and I am persuaded that neither you, nor those who read and prize your work, will be insensible to the force of his benign example. May the Divine Spirit suggest means by which this wretched race may be reclaimed from their vagrancy, and be made acquainted with that Saviour, whom to know is life eternal!

Yours, &c.

NIL.

To the Editor of the Christian Observer.

If the following anecdote will suit the *Christian Observer*, you will please to insert it. M. F.

WHEN bishop Bull was minister of St. George's, near Bristol, he was sent for to baptise the child of a dissenter. The good bishop repeated from memory the service appointed for the baptism of children, and administered the sign of the cross. When he had finished the ceremony, the man thanked him, and said, "How much better they pray and perform divine service, who do not tie themselves down to forms, but who depend on the help of the Holy Spirit; and that if he had not made the sign of the cross, nobody could have objected to his excellent prayers!" Dr. Bull then told him, that he had used the service in the liturgy; which circumstance, with the arguments he adduced to remove

his prejudices, influenced him ever after to attend the church.

Vide Nelson's Life of Bp. Bull.

To the Editor of the Christian Observer.

I SHALL be much obliged if any of your learned correspondents, who occasionally offer criticisms in the *Christian Observer* on the Hebrew language, will favour your readers with their thoughts on the "origin and authenticity of the *Hebrew points*;" and state whether or not it is the general opinion of learned protestants, that the points are of *divine authority*, and equally ancient with the Hebrew letters; if not, when, by whom, and for what purpose, they were introduced: and whether the points essentially alter the sense of the Scripture, or what influence they have on the Hebrew characters.

Any useful information on this subject will be very acceptable to those who are ignorant of its true statement, and of the opinion generally received among the learned respecting it. G. B.

G. B. will esteem it a favour, if any correspondent of the *Christian Observer* will inform him of the origin and import of the words "ashes to ashes" used in the burial service.

For the Christian Observer.

INSCRIPTION

IN A GROTTO CONTAINING THE BUSTS OF
ILLUSTRIOUS HEROES.

CROWN'D with immortal wreaths of well-
earn'd fame,

In native splendor Albion's heroes shine;
A thankful nation hails their boasted name,
And twining laurels deck their brilliant
shrine.

But say, cherubic train! whose flame-
wing'd quire

Fill with ecstatic lays the vocal sky,
Are these the race whom heaven's Almighty
Sire

Views with peculiar smile and fav'ring
eye?---

Go: to yon moss-clad roof direct thy
feet:---

There shall thine eyes a nobler hero
view;---

See suppliant Faith infernal pow'rs defeat,
And heav'nly Grace Corruption's might
subdue:

This lowly Conqueror of Himself survey,
And ah! how mean is Grandeur's dazzling
ray!

J. D. W.

WRITTEN IN A BOWER DEDICATED TO
"PEACE."

The spreading beech and fragrant ivy twine,
And op'ning roses' deck the friendly
bow'r;

Yet ah! though Nature's brightest charms
combine,

Not here will Peace extend her soothing
pow'r.

Nor can ambition's bait, nor splendor's
show,

Allure the placid virgin's ling'ring feet;
But the blest heart, where heav'nly passions
glow,

She calls her joyful dome, her hallow'd
seat.

If humble faith inspire the longing breast,
If conscious guilt excite the sorrowing
pray'r,

Though poor, illit'rate, destitute, opprest,
The cherub rears her holy temple there;

And, when fell Time the blooming bow'r
destroys,

Will fill the grateful heart with ceaseless
joys.

J. D. W.

REVIEW OF NEW PUBLICATIONS.

INGRAM on the increase of Methodism,
and on Evangelical Preaching, &c.

(Continued from p. 45.)

MR. INGRAM, in his appendix No. 2, treats of the causes of the popularity of evangelical preaching; and he names, first, the Calvinistic doctrines which are taught by evangelical divines; secondly, their too literal use of the figurative expressions of the Scripture; thirdly, the habit of extemporizing, and of expounding; fourthly, their frequent use of extempore prayer; fifthly, their more familiar intercourse with the people; next, their desire of popularity; and lastly, their habit of giving alarming descriptions of future punishment.—These are said to be some of the "positive" causes of the success of evangelical preaching.

"We are not, however, (he adds) to be insensible of the negative ones; some of which have been transiently noticed already; such as the apathy and supineness of too many of the clergy; a mode of life not altogether conformable to the clerical character; too great and forbidding a distance with regard to the generality of their parishioners; dis-

CHRIST. OBSERV. No. 74.

courses not sufficiently interesting, or intelligible, to the mass of their congregations; a want of union and co-operation; as well as other circumstances, that will be hereafter noticed, as tending to diminish the influence and utility of the clergy; to which we must subjoin non-residence, wherever it occurs. In short, though the clergy, for the most part, are highly respectable as men, with regard to their general character and conduct; yet there does not always appear a sufficient share of anxious endeavour to accommodate either their instructions, or their manners, to the greater part of their parishioners in such a way, as to contribute most efficaciously to their improvement. For the most part, indeed, their discourses are more calculated to confirm those who are already well disposed, and tolerably well informed, than to awaken the thoughtless, to arouse the languid, to conciliate the reprobate, and to infuse the milk of instruction into the minds of those who are yet babes in religious knowledge. The clergy are also charged with a degree of inconsistency in their manners and deportment. Many respectable clergymen, who are not deficient in a certain kind of pastoral intercourse with their parishioners, or averse from conversing with them on their spiritual concerns; yet, in the company of their neighbours and acquaintance of the same

O

rank or even profession with themselves, appear to lay aside their sacred character; religious subjects are seldom or never introduced into conversation, and in lieu of *provoking one another to good works*, and planning schemes of beneficence, the only object of their social meetings is, apparently, to enjoy the pleasures of a convivial table, to entertain one another with ordinary topics of conversation, or to partake of some fashionable amusement. The former character, of course, is regarded as an assumed one, and a preference is given to those clerical persons, whose whole conduct is uniformly serious and religious." pp. 37, 38.

The candour of this writer is very conspicuous in the immediately succeeding passage, which is as follows:

"I shall not attempt to draw a comparison between the pernicious effects of an injudicious zeal on one side, and of the defect of zeal on the other. I cannot, however, in justice, but subjoin, that whatever evils the evangelical clergy of the established church are productive of, in unsettling the minds of the people, and seducing individuals from their parish churches; under the present circumstances of society, we are indebted to them, for preventing a much more general defection from the national church. Were it not for their exertions, it is likely, the number of those would be much greater who would neglect almost every act of devotion, or would resort to some dissenting congregation. And it would better become us to endeavour to counteract the prejudicial consequences of an ill-judged zeal by more zealous exertions on our parts; than when their diligence is undeniable, to pursue them with a greater degree of acrimony and invective than we do the frivolity and worldly characters of too many of the clergy. Nor ought we to be insensible of the multitudes that have been reclaimed from the most abandoned profligacy to a state of religious recollection by the very laudable exertions of the evangelical clergy, and the dissenting methodists, that, but for their *labour of love*, might have continued in a state of sin and impenitency to the close of their mortal existence." p. 39.

There is much truth in the observation, that idle curiosity, a desire of novelty, a disposition to admire any thing singular and extravagant, vehement gesticulations, or a rant-

ing mode of delivery, as well as mere caprice, have their share in producing popularity; and that the bad construction of our churches has sent many persons to the meeting-house, or to those new-built chapels of which many are in the hands of the evangelical clergy. An extremely just remark is made on the effect of the too great countenance which is given, by those who are not of the evangelical body, to persons who are conformed to the customs and manners of the world. "All this adds" (he says) "to the influence and success of the more austere sects."

To obviate these causes of the popularity of evangelical preaching, he recommends endeavours to enlighten the minds of the lower orders, a better adaptation of the education of the clergy to their intended profession, a subject afterwards separately considered; a new translation of the Scripture, and the separate publication of certain selected parts, points on which we by no means agree with him; and a new degree of discretion to be afforded to the clergy, as to the selection of the prayers to be used in public worship.

Mr. Ingram concludes this important discussion, by declaring it to be his opinion, that a principal reason of the disapprobation which the evangelical clergy, or at least the more respectable part of them, experience from persons of a higher class, "*is not their Calvinistic principles*"—"It is," he says, "a deficiency in that quarter of what the methodists not improperly term *vital religion*."—He observes, that "too much abstraction from this world and non-conformity to its customs, too large a share also of devotional fervour, are enforced by evangelical preachers, for the approbation of those who wish to colour over a strong attachment to the pleasures, the interests, and the occupations of this life, with an external decency of religious deportment." The following case he represents as

not unfrequently occurring: A clergyman who is zealous, but no methodist, is succeeded by a lukewarm minister, or by one whose instructions are not equally intelligible: the parishioners are dissatisfied, and go in quest of better instruction: perhaps they repair to an evangelical clergyman, perhaps to a dissenting minister: "and it may be, at length their political principles are tainted." He defends Sunday schools from the objection of training up children to be methodists or dissenters; and recommends, that, in lieu of any ill-timed or misplaced invective, the appropriate means only should be used of correcting every evil.

In thus presenting an epitome of Mr. Ingram's observations on this important topic, we have noticed very slightly what he considers to be the leading or "positive" causes of the popularity of evangelical preaching. To these, therefore, we now revert. And here, first, we have our attention once more called to the subject of modern Calvinism. Calvinism, that same Calvinism (the difference at least is very small) which characterized a great number of our first reformers, and still lives in many of their works; which has infused its spirit into the Confessions of Faith on the continent, and which may be honestly discerned in the Articles of the English church*; again

* That the Articles of our church admit of a Calvinistic sense, is a point which it is surprizing that any person should be found to deny. The ministers of the present church having most of them gone over to the Arminian side, they are under an evidently strong temptation to interpret the articles, which they have subscribed, as conformable to their own religious sentiments. Under these circumstances, the most fair evidences on this subject are, either those modern writers who are not of the clerical order, and have no bias towards the Calvinists; or those authors who, though churchmen, and of the Arminian class, yet delivered their sentiments at a period when the Arminians were fewer, and the general prejudice in favour of an Arminian construction was therefore less.

and again appears to be one chief object of apprehension to Mr. Ingram.

Mr. Rapin, himself a declared enemy to Calvinism, may be quoted as an unexceptionable witness. "Such," says he (speaking of the Sublapsarian but clearly Calvinistic tenets), "were the doctrines that at first more generally prevailed among the reformers. In the progress of the reformation, some of them began to be softened" --- "In England a middle course was steered." But what was this middle course? "Though," says he, "the English articles of religion are a plain transcript of St. Austin's doctrine on the controverted points of original sin, predestination, justification by faith alone, efficacy of grace, and good works; yet are they composed with such a latitude, and such additional cautions, as that they *may be taken* in the Arminian as well as Calvinistic sense." And again he observes, "For although the doctrine of the church of England, as it stands in the Articles and Homilies, agrees with that of the Calvinists, yet the discipline is extremely different." Dr. Price, in treating of this subject, after a vehement declamation against Calvinistic as well as Trinitarian doctrines, exclaims, "And yet, O miserable imperfection of human reason! it is the system of Christian divinity which has been for many ages generally received in the Christian church." Mr. Gibbon, in touching briefly on the Reformation, remarks, that "these subtle questions" (of "original sin, redemption, faith, grace, and predestination"), "which have been strained from the Epistles of St. Paul, had most assuredly been prepared by the fathers and schoolmen, but the final improvement and popular use may be attributed to the first reformers, who enforced them as the absolute and essential terms of salvation."

The only author besides these, to whom we shall here refer, is Dr. Burnet. In speaking of the 17th Article: "In England" (says this Anti-calvinist) "the first reformers were generally in the Sublapsarian hypothesis" --- "The remonstrants *may* subscribe this article; on the other hand, the Calvinists have less reason for scruple, since the article does seem more plainly to favour them." --- "And yet, O miserable imperfection of human reason!" (may we not here exclaim with Dr. Price?) some ministers of the Gospel now reason themselves into the opinion that it is the Calvinist alone who cannot subscribe to the Articles of the English church.

The grim spectre meets him at every turn. Numberless indeed are the persons who participate in these fears. Calvinism is dreaded by a great part of his contemporaries, more even than by him. In their judgment it is itself a fiend, and it is leagued with other fiends. It is the grand foe to God and man; the Anti-christ of the present church.

Under these circumstances, however we may respect Mr. Ingram for some very candid concessions on this subject; however little also we may belong to the party of Calvinists; however ready we may be to break a lance with the more vehement and contentious part of them; we feel some ambition to be instrumental in laying this modern ghost. We shall therefore proceed to treat of the subject in this place; and the particularity which we shall here observe, will render a slight reference to it, in the subsequent parts of this review, amply sufficient. Mr. Ingram, in his appendix No. 2, inquires whether the evangelical creed is Calvinistic. He there does us the honour to speak of our work, and he expresses a wish to know whether also our creed is Calvinistic or not. The remarks offered in this place will in part supply an answer to the question.

We begin then by observing, that the *general colour* of the present evangelical world is, as we conceive, *somewhat Calvinistic*; but that, nevertheless, numerous Anti-calvinists, and not a few Non-calvinists or neutrals, may be found in it; and, moreover, that many, who entertain Calvinistic sentiments, hold some of them in a loose, and others of them even in a sceptical manner, proportioning the measure of their belief, in the several Calvinistic points, to the respective degrees of general evidence and of scriptural clearness which they consider as afforded. Thus the character of the Calvinistic part of the evangelical world has a great variety of shades. It is commonly divided by themselves into two parts; the higher Calvinists, and the lower.

It may also be contemplated as consisting of those who have at once embraced Calvinism as a system, and those who have more gradually and reluctantly imbibed a certain degree of Calvinistic sentiment, at the same time when they have acquired a knowledge of evangelical truth. We are inclined to think much more favourably of the latter class of Calvinists. Let us describe this more favourable case. A man sets out in life, we will suppose (as how many do?) without much religious thought. He has been baptized; has been confirmed; has attended church; has occasionally, perhaps frequently, received the sacrament; he possesses a tolerably fair character with his neighbours; his morality, however, has not risen to the standard of the Gospel, and he has never meditated seriously on any one religious truth. Reputation, rather than the fear of God, has been his motive of action. He believes, if belief it may be called, in consequence of his having taken his religion upon trust. Let us next imagine this man to receive some very serious and new impressions respecting the character of God and the nature of the Gospel; and of course his conscience to become more tender, his life more strict, his society more select, his judgment in religious things more exact, his taste more pious and devout. Having now begun to discern sin in many things which he before deemed innocent, he no longer justifies his past life. Hence he readily imbibes the great scriptural and evangelical doctrine of being saved, not by works, but by grace through faith; for this doctrine is favourable to his own religious hope, and is indeed the only ground on which his mind can gain consolation and peace. He now also refers the religious impressions, which he has so happily experienced, to the secret and utterly unmerited influence of the Divine Spirit; for this is another very natural effect of the piety and profound humility of his heart. He at the same time begins very seriously

to believe in a divine providence; and if there be any thing peculiar in the circumstances through which he has passed, he is perhaps too ready to pronounce them strange and marvellous. Now this person, however his religious taste might be offended by an exhibition of that systematic and unbending Calvinism in which orthodoxy is supposed by some of our higher Calvinists eminently to consist, is prepared for the reception of parts of the obnoxious system: for his initiation into the doctrine of our being saved, not by works, but by grace through faith; not by merit of our own, but by an atonement provided for us; indicates a state of mind favourable to the belief of any other doctrine which seems, in like manner, to degrade man, and to magnify the riches of the Divine mercy. The idea, therefore, that the Spirit of God is imparted antecedently to any human effort to obtain it, and is itself the original source of divine life within us, may be expected to find a much more ready admittance into his mind than into that of a thoughtless and irreligious person; and this sentiment in some degree prepares him for the further doctrine of election. That belief in providence, on which we have touched, disposes him at the same time to the general doctrine of predestination. We are not affirming that the evangelical doctrines *necessarily* lead to the Calvinistic; we are only observing that under certain circumstances they point that way.

There is therefore a very natural account to be given of that tendency to predestinarian or Calvinistic tenets, which Mr. Ingram, in several parts of his work, admits to exist among many religious characters.

It is certainly an important part of the duty of a minister of the Gospel, to guide the person, whom we have just been describing, into a safe and Christian path; and he ought for this purpose to be a scribe well instructed in all the mysteries of the kingdom of heaven. Violent philippics against predestination, and

against all persons infected with it, and violent declamations in favour of it, are, as we conceive, almost equally undesirable. Surely this is not the course which would have been taken by Him of whom it was said, that "he would not break the bruised reed, nor quench the smoking flax." The violent Anti-calvinists commonly miss their aim. Many of them, in their zeal to oppose Calvinism, trespass even on evangelical doctrines. Moreover, it is observable, that whenever angry and open war is carried on against the Calvinistic body, a great mass of heterodox, as well as of worldly and irreligious persons, to whom every idea of the Divine interference appears enthusiastic, seldom fail to act as auxiliaries. The Calvinists, in this case, too easily overlooking the pious part of their opponents, become confirmed in the whole of their own system.

There is, in truth, a difficulty in knowing precisely where to stop, in the progress from evangelical to Calvinistic sentiments. Perhaps the best and safest mode of proceeding is, frankly to acknowledge this difficulty; to abstain from speculation on the higher branches of the question; to adopt, with equal readiness and zeal, those seemingly Calvinistic and Anti-calvinistic sentiments which the Scriptures appear to sanction, and of which the good practical tendency is clear; and thus to follow, not so much the doctrine of any moderns, as that of Christ and his apostles, and not so much the doctrines of the head, as the devout affections of the heart. A person taking this course will, as we conceive, find himself united in religious affection with many persons of each side of the controversy; and he will himself, on the one hand, be disposed to acknowledge, with the most unmeasured humility, his obligations to the divine providence of God, as well as to his efficacious and preventing grace; and he will perceive, on the other, that the privileges of the Gospel are held forth in Scripture freely to all, and that there can

be nothing equivocal, nothing delusive, nothing dubious, in the Divine offers of mercy.

This is precisely that course which the *CHRISTIAN OBSERVER* has endeavoured generally to pursue; and it is partly, as we hope, in consequence of the moderation which we have observed, as well as of a reserve resulting from a distrust of our own judgment on some higher and more questionable points, that Mr. Ingram is unable clearly to discern on which side of the controversy we range ourselves.

But while we thus endeavour to defend the character of the devout, reluctant, hesitating, and measured Calvinist; while we are almost willing even to accompany him, in a part of his course; while we freely bear with him, if he thinks fit to take a few steps beyond us; and while indeed we can tolerate the most complete and systematic Calvinism in those in whom we also see a truly modest, humble, candid, and Christian spirit; we are quite as ready as Mr. Ingram, or any other person of his order, to contend against the Calvinism of persons of a certain class. We protest also against a sentiment, somewhat current as we suspect in very Calvinistic circles, namely—that a man's progress in the belief of the Calvinistic doctrines may be considered as a general index of his advancement in the Christian life. We are a little inclined to suspect the religion of the man whose Calvinism announces itself on his first conversion. It is not by the door of Calvinism that men seem to us most commonly to enter into a truly religious path. Something undoubtedly must be allowed to those who, receiving their earliest religious instructions from a very Calvinistic teacher, have their attention unhappily too much called, in the first instance, to abstruse and questionable points, and are thus led, in the very infancy of their religious knowledge, to identify Calvinism with evangelical truth. In general, we fear that the religion of such

characters is defective. Their readiness to receive truths at which others revolt, is often mistaken for Christian faith. A merit, not unlike to that which the papists annexed to their belief of impossibilities, may be assumed even by him who makes use of the most unmeasured expressions of humility. Men may derive self-complacency from the consciousness of their own superior knowledge of the language of self-annihilation and self-reproach. The humility of the creed is no sufficient security for the lowliness of the heart; and while they denominate other men Pharisees, they may themselves be Pharisees of another class. Some of those men, who are so pre-eminent in their Calvinism, may be exempt, it is true, from the ordinary vices of the world. The very unpopularity and singularity of their faith may preserve them from worldly contagion. They may escape the disorders of the land from which they have fled. There are, however, other diseases of the country into which they have migrated; and of these the harsh and intrepid predestinarian seldom fails to have a considerable share. There are, indeed, high Calvinists of various classes. Some are the implicit and simple followers of an intemperate leader; some are eager disputants in the theological controversy; some are metaphysical reasoners on the doctrine of philosophical necessity, which they fancy that they can convert to a religious use. These several persons have their respective characters. The true spirit of the Gospel does not, however, seem to us eminently to prevail among any of them; and it often happens that evangelical truth, which naturally enough associates itself with a certain measure of Calvinism, is itself corrupted by a too great admixture of the same sentiments. May we be permitted briefly to remind those who are void of fears on this subject, that no men have advanced farther in the doctrines of predestination and necessity, than some who have

been distinguished by their heterodoxy, and others who have even been enemies to the whole Christian faith? Be as high and as eager predestinarians as they will, still a Priestley will be before them; and even a Priestley must yield to a Godwin in this dangerous race.

It probably will be replied to our observations in favour of the more moderate Calvinists, that their system admits of no degrees; that their less obnoxious positions necessarily involve those which are most mischievous; and that it is only by being inconsistent that any of them escape from the most extravagant tenets. We by no means allow the force of this objection. But let it be admitted, that to be a moderate is to be an inconsistent Calvinist, still moderate Calvinism may exist; and the true question here is the question of fact—whether a great proportion of modern Calvinists are not thus moderate or inconsistent.

It may also be observed, that on a subject so high as that of the nature and limits of the Divine foreknowledge and predestination, it is, perhaps, impossible not to be inconsistent. Calvinists, we allow, refuse to follow up their premises to the natural and apparently unavoidable conclusion. We agree with Mr. Ingram in this point. They are not however, in this respect, more manifestly inconsistent than Anti-calvinists, many of whom have expressly admitted, in their writings, that they dare not advance to the consequences which they perceive that some of *their* doctrines seem necessarily to involve. Thus, for example, the reverend prelate* before whom Mr. Ingram's sermon was preached, has observed, in his explanation of the seventeenth Article, that "the prescience of God, as extending to every instance of human conduct, is a fit object of our belief; but that we are utterly incapable of comprehending how this prescience

consists with the other attributes of the Deity, and with the free agency of man; nor can we conceive how those future contingencies, which depend on the determination of the human will, should be certain and infallible: and yet that they are so, is fully proved by the accurate accomplishment of prophecies." If, then, an Anti-calvinist may thus affirm both the Divine prescience and the free agency of man, acknowledging the one to be apparently inconsistent with the other, why should not the Calvinist be indulged with the like privilege of inconsistency? It is, undoubtedly, a privilege to be used with moderation. We do not, however, see why a Calvinist (a man, that is to say, who believes in Divine predestination, and in the preventing as well as electing grace of God) may not be supposed to hold fast the doctrine of the responsibility of man, and to assert the efficacy of means, the guilt of sin, the obligation of good works, and the equity of the Divine administration. To give another example of inconsistency on the part of the Anti-calvinists: many of them construe those expressions, respecting the Divine predestination, which occur in Scripture, as relating not to the spiritual and final state of men, but merely to their worldly condition. "God's foreknowledge of particular persons (spoken of in Scripture)," says Dr. S. Clarke, "is not a fore-appointment to eternal happiness or misery, but always to some temporal office or advantage only." This supposed predetermination of God, in respect to merely temporal things, is nevertheless always considered by these writers—(we are grossly mistaken if this is not the case)—as not at all infringing the liberty of the creature, as to his conduct in the temporal concerns in question. If, then, God's predetermination of some of these lower affairs of man does not destroy man's moral agency in those affairs; why may not a similar predestination

* Dr. Prettyman.

subsist, without destroying his moral agency, in respect to those things which concern his salvation?

We have thus endeavoured, in some degree, to redeem the character of the unhappy Calvinist from those heavy charges which are brought against him. In doing it, we have wandered somewhat out of our way; but the discussion is not altogether misplaced, and we trust that it may be useful. We shall now return to Mr. Ingram.

(To be continued.)

Dissertations on the Existence, Attributes, Providence, and Moral Government of God; and on the Duty, Character, Security, and final Happiness of his Righteous Subjects: By the REV. DAVID SAVILE, A. M., Edinburgh. Edinburgh; T. Ostell, and J. Hatchard, London. 8vo. pp. 346. Price 7s. 6d.

THE reader will be disappointed on proceeding from the title to the contents of this volume, which he will find to consist of the proper number of simple sermons, differing little, if at all, either in matter or form, from the compositions which usually appear under that name. If the title of Sermons was rejected, we see no ground of superior propriety on which that of Dissertations was adopted in its place. For, although there is a greater portion of abstract reasoning, or reasoning in an abstract form, together with a more logical arrangement of the parts of each discussion, than is generally observed in modern sermons: there is likewise united with these dialectic qualities, not (in our opinion) with the greatest propriety, a style of sentiment and expression which is perfectly declamatory, and sometimes flowery.

The first sermon on the existence of God certainly is not below mediocrity; and, on so beaten a subject, it would require more than ordinary powers to rise above it. To this dissertation is subjoined an Appen-

dix, in which Mr. Savile objects to the common distribution of the argument on this subject into *a priori* and *a posteriori*; the former of which seems to him nothing but the argument *a posteriori* put in a more abstract form. The argument *a priori*, applied to the existence of God, does indeed, in strictness, imply a direct contradiction, because it supposes a priority to eternity; but those who are disposed to "reason downwards" on this subject, have a way of softening the process. Dr. Clarke, who may be considered as the *Magnus Apollo* of this party, when he is attempting in this manner to prove the necessary self-existence of the Deity, says, "this necessity must be antecedent—not indeed in time, to the existence of the Being itself, because that is eternal; but it must be antecedent, in the natural order of our ideas, to our supposition of its being*." This, however, is to us very unsatisfactory; and we are persuaded, with Mr. Savile, although he has not exactly hit our sentiments, that every argument respecting the existence of God must *really* be *a posteriori*. It is impossible to have any notion, either of the natural or the intellectual world, but as being, with respect to existence, constitution, and continuance, posterior to and solely dependent on the Supreme Mind and Will.

We pass over the next dissertation, and settle on that which follows, and of which the title and subject is the "Goodness of God." Here we shall be detained some time.

Mr. Savile having, with a considerate regard to our limited faculties, descended from the lofty contemplation of worlds upon worlds of bliss, informs us, that the present, which falls more within the sphere of our comprehension, is "replenished with innumerable living creatures, all of which are useful in their functions, exactly fit the places which

* Demonstration, &c., p. 15. Edit. 7.

they fill, and completely answer the purposes for which they were intended. They all possess suitable powers and faculties; taste of the exuberant goodness of heaven; and, in their different ways, manifestly discover signs of happiness." p. 73. In very different ways truly! But through what glass did Mr. Savile discover this Utopia?

Let us, however, hear a few more sentiments of this kind. We are told, concerning ourselves, that is, concerning men in general (for no distinction is made): "the law of the Lord is inscribed upon our hearts"—"Under his government, all things, whether apparently prosperous or adverse, whether joyous or grievous, are continually working together for our good." pp. 75, 76.

Perhaps Mr. Savile does not know, that this is just the language of Dr. Priestley. In his "*Doctrine of Philosophical Necessity illustrated*," this specious but superficial writer observes, that the necessary determination of the mind, which he assumes, "being admitted to be the fact, there will be a necessary connection between all things past, present, and to come, in the way of proper *cause and effect*," &c.; "and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for*." Hence the inference, "we are all training up in the same school of moral discipline, and are likewise *joint heirs of eternal life*, revealed to us in the Gospel†." The doctor acknowledged this doctrine on his death-bed.

But does Mr. Savile really believe this doctrine? Does he understand it? Is he prepared for its consequences? We think not. We cannot persuade ourselves, that an author of his acuteness and general good sense, would be so far influenced by attachment to system, however powerful, as to assert, that all things work together for good to

murderers, adulterers, thieves—professed enemies both to God and man; characters, with many others, against whom the wrath of Heaven is revealed in that volume which he professes to receive as a divine revelation. He would, perhaps, himself be shocked at the idea of specifically pointing out such persons as *joint heirs of eternal life*. An exultation in the glad tidings of the Gospel immediately follows the last passage quoted from Mr. Savile. Dr. Priestley, we see, expresses his obligations in somewhat the same way. But to what purpose, on the expressed principles of either of them? What advantage has the Gospel conferred, except that of supplying one additional variety to the numberless number of ways by which all men are making their necessary and unerring progress to final happiness? And what advantage is this, when men could not miss their way before?—We are not accountable for an author's contradictions. Unhappily however, the fact of the existence, and the doctrine of the origin, of evil come in our author's way. Here Mr. Savile, who feels himself called upon to reconcile the existence of evil with the unlimited power, and particularly the unlimited goodness of God, takes refuge, like archdeacon Paley, in the preponderance of good, or the vast plurality of the instances of benevolence, discoverable in the world. Intelligent readers could only smile at the embarrassment of the author of *Natural Theology* on this subject; and his follower can hardly expect to be read with more gravity. There are several reasons, however, why we should hear our author speak for himself.

"Let us consider also, that the sum of evil in the world, great as it may seem, is certainly overbalanced by good. In this case we should judge of the intention of the Deity, not merely by some thing which we occasionally see or feel, but by what, upon the whole, is *prevalent* in his works; and if happiness is prevalent, we should unquestionably infer, that God is benevolent. Now that happiness does prevail,

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* Pp. 8, 9.

† P. 123.

must be evident to every attentive observer. Though many individuals, of every class around us, suffer pain, and groan beneath the pressure of calamity, yet most of them have tolerable health, and various other sources of enjoyment. It is beyond a doubt that the inferior animals feel happy in their existence. 'The insect youth are on the wing;' the careless flocks graze with pleasure upon their 'green pastures;' the playful birds sport through the pathless air, and 'sing among the branches.'---Observe too the children of men, and consider how far, in general, their happiness preponderates their misery. For one that is confined to a bed of sickness, there are thousands who are able to perform, with comfort, all the ordinary offices of life. For one that has not bread to eat, there are thousands who are supplied with all the necessary means of subsistence. For one that is wretched and miserable, and has both wearisome days and nights appointed to him, there are thousands," &c. &c. pp. 81---83.

Emboldened by these triumphs, our author ventures to affirm, that the quantity, not only of natural, but even of moral, evil in the world, is often extravagantly magnified by sour and melancholy declaimers. We will not venture to affirm the contrary: but we know what Mr. Savile means, and we have no objection to take our portion with the sour and melancholy declaimers who differ from him. But as our author has fortified his opinion by a quotation, in a note, from professor Stewart, to whom he seems attached, and whose authority he seems to consider better than his own, we will pay a little attention to the observations of the master. "Corrupted as mankind are, the proportion of human life which is spent in vice is inconsiderable, when compared with the whole of its extent. History itself is a proof of this; for the events which it records are chiefly those which are calculated, by their singularity, to engage the curiosity and to interest the passions of the reader. In computing, besides, the moral demerit of mankind, from their external actions, a large allowance ought to be made for erroneous

speculative opinions; for false conceptions of facts; for prejudice inspired by the influence of prevailing manners; and for habits contracted insensibly in early infancy." *Outlines of Moral Philosophy*. We beg leave to observe, in our turn, that, in computing the moral demerit of mankind, and the degree in which what *appears* represents what *is*, some allowance at least is to be made for the different external restraints which are laid upon human depravity, and particularly upon its outward exercise and appearance. There is, perhaps in all men, some consciousness of right and wrong, which will not suffer them to violate obvious duty without remorse: which remorse is by no means voluntary, and to be set to the account of principle. The system and course of nature are so constituted, that many crimes are inevitably followed by their own punishment: and the knowledge of this constitution is a considerable check upon the commission of sin. Human laws, in many instances, powerfully corroborate these restraints; and as their sanctions are temporal, their influence is great. A regard to individual reputation, totally distinct from moral principle, imposes an additional restraint, and contributes its share to diminish actual transgression. The *positive* advantage, of a merely worldly kind, arising from a careful submission to these restraints, greatly strengthens their general effect. When we have ascribed their due influence,—and a considerable one it is,—to these causes, let us reflect, for one sober moment, on the impiety, the injustice, the sensuality, which walk at liberty in the face of day, and hold up their broken fetters in triumph and in scorn of the powers which would restrain them. What, then, would be the effect, if these restraints were entirely removed; when the tendency of sin to accelerate its velocity and increase its power, and the strength and encouragement which it would acquire by impunity and example,

would augment the already enormous mass beyond conception? But even then we have only contemplated the streams; and these afford but a very inadequate representation of the fountain. Yet, in order to form a just estimate of the extent of human delinquency, we ought to behold the whole heart, and the hearts of all men, as Omniscience beholds them, that is, as they really are. We might have put the case still stronger, by supposing the presence of apt and powerful temptations, as well as the absence of the fore-mentioned restraints. But the attempts to palliate the moral condition of man, have, in general, a cause which reason will not reach. It is, however, really miserable to observe the indefatigable exertions of some unsound moralists and divines to patch and buttress up the ruins of our fallen nature, when, if we may be excused in adopting the very applicable language of our briefs, they should be wholly taken down and rebuilt.

In p. 85 Mr. Savile supposes that the total prevention of evil may be one among those things which are absolutely impossible; and in the next he pleads for the necessity of some degree of evil in the world; adding, that this is by no means derogatory to infinite power, which extends only to whatever is possible. But who informed Mr. Savile of the necessity of evil in the world? And if contradictions, which imply weakness, are impossible, who taught him that the attributes of the Deity, natural or moral, and the universal exclusion of evil, are contradictions? It is the supposed or apparent contradiction of the contrary fact which has raised all the difficulty on the subject.

At p. 89 our author reverts to his over-balance of good, which he affirms to be the portion of every individual; and amidst the benefits of real evils, he instances that arising from acute pain, in these words: "The most acute pain admonishes us to avoid every thing that may

produce a repetition of it, and makes us doubly anxious to procure pleasure." But if it is by such means that we are authorized to annihilate evil, or reconcile it with the divine perfections, there is no supposable difficulty in the region of metaphysical science which the human intellect may not be sure of surmounting; neither shall we feel any hesitation in subscribing to our author's conclusion concerning the Supreme Being, that, "among his infinite works, he beholds nothing but *unmixed*, and eternal, and eternally *increasing* happiness." p. 91.

The solution of a good part of the intrepid assertions of Mr. Savile immediately follows, in the opinion which he insinuates with respect to the future punishment of the wicked. This, it is pretty plain, he holds not to be eternal. But his argument on this subject is curious. The Scriptures are obscure and ambiguous! the rewards of the righteous do not yet appear! neither do the punishments of the wicked! What! is not eternity predicated of both? Does Scripture teach us nothing, because it does not teach us every thing? After this, Mr. Savile, consistently enough, talks of the "*difficulties*" on this subject being apparent only, not *real*; that is, the *sufferings* are apparent only, not real. On recollecting at this place some prior instances of Mr. Savile's mode of arguing from our ignorance of many subjects, we are tempted to observe, that few authors know how to keep the just bounds in treating the argument from human ignorance. It is a just and most important topic, but miserably misunderstood and abused.

There is one subject more on which we must make some remarks, in this dissertation. Mr. Savile has a passion for simplifying; and, like most other passions, it seems to have run to excess, particularly with respect to the moral attributes of God, which he says (p. 95) "may all be viewed as so many different modifications of his goodness." We be-

lieve that the divine justice has usually been regarded as a principal and co-ordinate attribute; and by what process it can be made *subordinate* to the divine goodness is difficult to conceive, even after that process has been facilitated by the indulgent, but gratuitous, and anti-scriptural, opinion of Mr. Savile respecting the duration of future punishment. We shall content ourselves with remarking, on this subject, the striking resemblance which the sentiments of Mr. Savile bear to those of lord Bolingbroke, who thinks, "that the moral attributes of the Supreme Being are absorbed in his wisdom; that we should consider them only as different modifications of this physical attribute *." We suspect no league between the parties; but we admonish the Christian divine to beware.

There are several minor defects in this volume, which discover an inaccurate mind. Such as, p. 191, where the men of the world are said generally to have "no sense of true dignity, but are directed merely by views of *pecuniary* advantage." There are doubtless many other objects quite as dear to men of the world as money.

We do not consider ourselves as bound to apologize for doing our duty; and we feel ourselves still more completely released, if possible, from any such obligation in the present case, since, if Mr. Savile be sincere in the doctrine maintained in these dissertations, which we have no reason to doubt, our censures must be regarded by him not only as no evil, but as a positive good, in a much more exalted sense than is admitted or pretended by the common class of Christians. At all events we are conscious that we wish him well. His doctrine is another thing.

Vindication of the Hindoos from the Aspersions of the Rev. C. Buchanan,

* Works, vol. v. p. 335.

M. A.; with a Refutation of his Arguments for an Ecclesiastical Establishment in British India, &c. &c.: The whole tending to evince the Excellence of the Moral System of the Hindoos, and the Danger of interfering with their Customs or Religion. By a Bengal Officer. London: Rodwell. 8vo. 5s. 1808.

We have more than once called the attention of our readers to the great question of the introduction of Christianity into India. That question is now fairly under discussion before the public; but it is not yet nearly exhausted: nor do we conceive that the present author has done much towards bringing it to a conclusion. His work consists of a series of detached essays, written in a style always verbose, and often incorrect; strung together in a loose and desultory manner; and, excepting in one respect, as defective in originality as in arrangement.

The exception to which we allude refers to the *ground* which he has taken. In the disputes which this subject has hitherto excited, it seems to have been on all hands allowed that the religion of Christ is intrinsically better than the religion of Brahma, and that, provided the former could with perfect ease and safety be substituted for the latter, the Hindoos would gain by the change. This opinion has indeed been avowed by some of those who have most warmly opposed the Indian mission. Our author, however, boldly assumes a different language. We do not think we can be accused of want of candour in saying, that the general impression produced by his performance is, that the Hindoo and Christian religions (as to all temporal purposes at least, for as to their influence on a future state he is almost silent) are nearly on a level; or rather, that the advantage is on the side of the former. "I would repose the Hindoo system" (he exclaims) "on the broad basis of its own merits; convinced that, on the enlarged principles of moral

reasoning, it little needs the meliorating hand of Christian dispensations to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society; for 'we know that the law is good, if a man use it lawfully.'" p. 9. Again, "If the Sastras thus manifest an exalted idea of God, a comprehensive sense of moral duties, a belief in the immortality of the soul, and a future state of rewards and punishments;—what is it then that the missionaries propose teaching to the Hindoos?" p. 44. In another place (p. 102), after praising the Hindoos, he adds, "*Whenever, therefore, the Christian religion does as much for the lower orders of society in Europe, as that of Brahma thus appears to have done for the Hindoos, I shall cheerfully vote for its establishment in Hindostan;*

' For modes of faith let graceless zealots fight;

His can't be wrong, whose life is in the right.' "

We will not stop to indulge the reflections which naturally occur on the perusal of such sentiments. Neither do we think it necessary to enter into a detail of those facts and arguments by which it has been triumphantly proved, even the voice of some of her bitterest enemies allowing it, that, of all religions, Christianity most surely consults the happiness of the mass of the people. It is our wish rather to meet the author upon his own grounds; and, without encumbering ourselves at present with his conclusions, to regard only the justice of his premises.

His object is to prove not only that the introduction of Christianity into India is politically dangerous, whether the thing be practicable or not; but that, before all these considerations, it is, with regard solely to the moral situation of the Hindoos, totally unnecessary. Without advert- ing to some topics of inferior importance, his argument may be said mainly to hinge on these two positions: "The excellence of the religious and moral doctrines of the

Hindoos," and "The excellence of the moral character of that people."

I. The excellence of the moral and religious doctrines of the Hindoos.

With respect to this subject, two points of inquiry cannot fail to suggest themselves: Is the representation given by our author of the doctrines alluded to, complete and impartial?—and if it be, what degree of weight does it add to his general reasoning?

Now to the former of these questions we answer, without hesitation, in the negative. And here we must bear our testimony to the singular deficiency of our author in all large and general views; a deficiency observable in many parts of his work, but peculiarly so in the part immediately under consideration. He intends to prove the excellence of the religious system of the Hindoos;—an undertaking evidently of no mean size, and not be dispatched in the compass of a few pages. But by what method does he attempt to gain his end? By detailing numerous passages from the Institutes of Menu, the Geeta, and the Heetopades, as models of pure and sublime doctrine. We are not, indeed, slow to acknowledge the beauty and grandeur of those passages; nor are we ignorant that many others, equally admirable, might be selected from the Hindoo scriptures; but after dwelling with fondness over these dictates of a sublime or a benevolent morality, and after indulging all those emotions which they must awaken in every bosom, we are constrained to ask, What has been gained? It is proved that the Hindoo code contains many excellent passages: Was this ever denied? Was it ever denied of *that* code? Was it ever denied of any other? The slightest inspection of human nature might convince us, that no code, intended to form the rule of action for reasonable beings, could ever appear divested of all high and swelling sentiments. Not only does a regard to the feelings of the governed exact this homage to

virtue; but the very act of legislation is in itself something so sublime, that it cannot be engaged in without kindling an enthusiasm which carries out the mind to contemplate the loftiest objects, and form the noblest conceptions. We find, accordingly, that no code has ever been promulgated, either by philosophers in the repose of academic retirement, or by conquerors in the flush and tumult of success, which has failed to recognise and assert some great standard principles of morality. This is equally true of Confucius and Zoroaster, of the maxims of the Lycæum and of the Stoa, of the dicta of Mohammed, the institutes of Timur, and the decrees of Buonaparte. The laboured *et alage*, therefore, of sentences in the work before us, can only prove what had never been doubted, and what any man habituated to general reasoning would have taken for granted *in limine*, without any proof whatever.

If, however, in justice to the author, we ought to conclude that it has fallen to his lot (as it certainly never has to *ours*) to hear the Hindoo scriptures accused of not possessing a grain of sublimity or morality; we must confess that, though he has shewn to these accusers a degree of complaisance which they little merited, he has yet completely refuted their accusations. But this is doing little. The more difficult part of his achievement yet remains. This code, it is true, is enriched with noble descriptions of the Deity, and sublime exhortations to the performance of moral duty; but, is it always true to itself? Does it never by its *precepts* degrade what in its contemplative effusions it has elevated? Does it never flatter what it sometimes condemns? Does it never compromise in practice what in theory it exalts? Is it always simple? always faithful to nature? inflexible in its grandeur, and unwearied in its reference to the first leading principles of religion?

Such are some of the questions which a thinking inquirer would be

led to ask, before he could form his judgment on any code which professes to regulate human action: for, of those systems which have been most successful in corrupting and misleading a people, not one has formally set out by enouncing immoral maxims, by exhorting to the practice of crimes, by annexing rewards to vice and punishments to virtue. Nor were they formed with the intention of producing these effects. They have done mischief rather by incidental and circuitous methods; by failing to maintain a uniform tone and language; by extravagantly exalting on one occasion principles of which they carelessly undermined the efficacy on others; by injunctions ridiculously trivial and minute; by a whimsical and absurd classification of crimes; by making criminal what God and nature made innocent; by stamping heavier guilt on the non-observance of arbitrary or conventional exactions than on the breach of the first and most palpable duties; by stating curious cases of exception to their own positive rules, and thus opening a door to the most pernicious and sweeping casuistry; by ordaining a multiplicity of frivolous and vexatious ceremonies; and above all, by allowing the commutation of sin for penance, and thus cherishing the favourite prejudice of mankind, that, in the sight of the Supreme Being, ceremonial purity of body is more precious than moral purity of heart and conduct.

It appears to us, that in most, if not all, of these respects, the Hindoo code is peculiarly liable to animadversion. It would be vain, within our present limits, to attempt a very detailed proof of the justice of our opinion. Such an attempt would require voluminous extracts. We may, however, throw together a few passages, which will exemplify the spirit of the whole, and which may tend to correct the unqualified applause bestowed by our author on the writings in question.

Of the preposterous sanctity at-

tached to the person and character of a Brahmin, the following are a few specimens.—

“The very birth of Brahmins is a constant incarnation of Dherma god of justice; for the Brahmin is born to promote justice, and to procure ultimate happiness.” ch. 1.

“Whatever exists in the universe, is all in effect (though not in form) the wealth of the Brahmin; since the Brahmin is entitled to it all by his primogeniture and eminence of birth:

“The Brahmin eats but his own food; wears but his own apparel; and bestows but his own in alms: through the benevolence of the Brahmin, indeed, other mortals enjoy life.” ib.

“A Brahmin, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether consecrated or popular.” ch. 9.

“—Although Brahmins employ themselves in all sorts of mean occupation, they must invariably be honoured; for they are something transcendently divine.” ib.

“From his high birth alone, a Brahmin is an object of veneration even to deities: his declarations to mankind are decisive evidence; and the Veda itself confers on him that character.” ch. 10.

“A priest who well knows the law needs not complain to the king of any grievous injury; since, even by his own power, he may chastise those who injure him.” ch. 11.

“Never shall the king slay a Brahmin, though convicted of all possible crimes: let him banish the offender from his realm, but with all his property secure, and his body unhurt.

“No greater crime is known on earth, than slaying a Brahmin.” ch. 8.

“The property of a Brahmin shall never be taken as an escheat by the king.” ch. 9.

It is well known that the Hindoos are divided into four classes, besides a numerous race of persons degraded

below the lowest of the four. The fourth class however, or Sudras, though thus occupying in the scale of society a place of comparative elevation, are treated by Menu as follows.—

“Let him (a Brahmin) not give even temporal advice to a Sudra.” ch. 4.

“A man of the servile class, whether bought or unbought, he (a Brahmin) may compel to perform servile duty; because such a man was created by the Self-existent for the purpose of serving Brahmins:

“A Sudra, though emancipated by his master, is not released from a state of servitude; for of a state which is natural to him, by whom can he be divested?” ch. 8.

“Attendance on Brahmins is pronounced the best work of a Sudra: whatever else he may perform, will comparatively avail him nothing.” ch. 10.

“No superfluous collection of wealth must be made by a Sudra, even though he has power to make it; since a servile man, who has amassed riches, becomes proud, and, by his insolence or neglect, gives pain even to Brahmins.” ib.

“A Brahmin may seize without hesitation, if he be distressed for a subsistence, the goods of his Sudra slave; for as that slave can have no property, his master may take his goods.” ch. 8.

“With whatever member a low-born man shall assault or hurt a superior, even that member of his must be slit, or cut more or less in proportion to the injury: this is an ordinance of Menu.” ib.

“Should he (a man of the lowest class) spit on him (one of the highest) through pride, the king shall order both of his lips to be gashed.” ib. &c. &c.

From the ordinance last quoted, some idea may be formed of the consistence of that humanity for which the Hindoo code has been celebrated. The same subject may be farther illustrated by a reference to some of those ordinances which

regard the persons not honoured with an admittance into any of the four original classes.

"From a Chandala, by a Puccasi woman, is born a Sopaca, who lives by punishing criminals condemned by the king; a sinful wretch, ever despised by the virtuous." ch. 10.

Another tribe of unfortunates, named Antyavasayin, is said to be "contemned even by the contemptible." ib.

To two of the lower tribes the following stigmas (stigmas, be it observed, *hereditary* and *irremovable*) are affixed:

"The abode of a Chandala and a Swapaca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses:

"Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place:

"Let no man, who regards his duty religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages only between equals:

"Let food be given to them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns." ib.

On contemplating these extracts, we readily concur with our author in thinking, that the Missionaries could with no propriety term the precepts of Menu, in general, *tales for children*; but whether some of them may not, in spite of our Bengal Officer, be called "*the discourses of barbarians*," we leave to the judgment of the unprejudiced reader.

This author also quotes from Menu some very strong, and even noble, anathemas against false evidence. A judicial code, which formally allowed false evidence, must be a code of a very extraordinary nature. But a code may be inconsistent; and we should be glad to have the benefit of our author's remarks on the subsequent citation.—

"In some cases, a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence wise men call the speech of the gods." ch. 8. The cases in which this species of pious fraud is lawful, are those, it seems, where, from the known rigour of the king, a true testimony might occasion the death of some person of one of the four first classes, who had not offended grievously.

With respect to light oaths in general, we will content ourselves with referring the reader to the 8th chapter of the Institutes, verses 111, 112.

Our valiant Officer is hardy enough to provoke discussion on the injunctions delivered in the Hindoo scriptures, with regard to women. Some of these are doubtless unexceptionable; but what is the spirit of them all taken in combination, we may judge from the following unfortunate concession, which has, inadvertently as it should seem, escaped from our author in the latter part of his book:

"We may therefore venture to conclude, that the Hindoo female, though free from the appearance of restraint, is considerably more a slave than the Mahomedan: the restraint upon the latter being merely personal; whereas the Hindoo is influenced by a tyranny of a more imperious nature; a restraint upon the mind." p. 129.

The remark is indeed accurately just; for what shall we say of such sentiments as these from Menu?

"By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure.

"In childhood must a female be dependent on her father; in youth, on her husband; her lord being dead, on her sons; if she have no sons, on the near kinsmen of her husband; if he left no kinsmen, on those of her father; if she have no paternal kinsmen, on the sovereign: a woman must never seek independence." ch. 5.

Elsewhere it is said, "a woman is not fit for independence."

"Though unobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife."

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is exalted in heaven." ch. 5.

Of a widow, it is said, "Let her emaciate her body, by living voluntarily on pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man." ib.

Menu indeed does not command a widow to burn herself on the funeral pile of her deceased husband; but that this practice has been for centuries inculcated in the sacred law of the Hindoos, as a matter, if not of absolute obligation, yet of high importance, the reader may satisfy himself by a reference to Mr. Colebrooke's *Digest of Hindoo Law* *. We quote from that work, one, when we might quote many passages: "No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire."

It is an ordinance of Menu, that "a barren wife may be superseded by another in the eighth year," and

"If a wife, legally superseded, shall depart in wrath from the house, she must either instantly be confined, or abandoned in the presence of the whole family." ch. 9.

That the morals of this code are not uniformly unbending, we have already seen in its regulations respecting false evidence. That, however, is not the only instance of their relaxation. Should a man of the higher classes find it impossible to complete any particular sacrifice, from the want of some necessary ingredient, he may take such article from the house of any wicked person; also

"He may take two or three such necessary articles at pleasure from the house of a Sudra; since a Sudra has no business with solemn rites." ch. 11.

"Let no pious king fine the man, who takes by stealth or by force what he wants to make a sacrifice perfect; since it is the king's folly that causes the hunger or wants of a Brahmin." ib.

The frivolous and puerile injunctions that crowd this code, cannot sufficiently be admired. Some of these, which relate to personal cleanliness, may to us appear frivolous, while in reality they are highly useful; but others are totally without any foundation in reason or convenience. A priest, is never to "run while it rains;" nor to "look on his own image in water." A *twice born man* is, with ludicrous gravity, exhorted not to marry a girl "with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, of a snake, or a slave; or with any name raising an image of terror." But to multiply examples, would be endless.

With respect to the ceremonial ordinances of the Indian legislator, it must be observed, that, in a few passages, he strikingly asserts the superiority of moral duties to ceremonial observances. What, for example, can be more noble than the declaration towards the close of the chapter on penances, that if a man "commit sin, and actually repent, that sin shall be removed from him; but if he merely say, 'I will sin thus no more,' he can only be released by an actual abstinence from guilt?" But let it be remembered, that the spirit of the code is to be estimated by its general tenour and effect, not by the words of two or three insulated passages; that the spirit of the Hindoo ordinances is unquestionably ceremonial; that, for one passage like that just quoted, at least a hundred may be cited, in which the performance of childish ceremonies is pressed with an anx-

* B. 4. ch. 3. §. 1.

ious minuteness that cannot fail to convey an idea of their paramount importance. Besides, how can the passage last quoted be reconciled with those, which we have pointed out as sanctioning an occasional relaxation in moral rectitude? In what sense is it to be construed, when we observe that, at times, the very breach of a moral duty is not only permitted, but encouraged, in order to facilitate the observance of a ceremonial ordinance? We here allude to those laws that allow a sacrificer to obtain the ingredients requisite for his sacrifice, by plunder or theft.

To convey an adequate conception of the ritual follies of the Hindoos, would be a hopeless undertaking; but specimens of them may be discovered in the ensuing extracts, which are descriptive of the oblation to be paid by a Brahmin to the manes of his ancestors. The place being purified with cow-dung, and other Brahmins invited, a suffocating series of ceremonies follows. Among other things,

"Having made an ablution, returning towards the north, and thrice suppressing his breath slowly, let him (the Brahmin who makes the oblation) salute the gods of the six seasons, and the Pitris also, being well acquainted with proper texts of the Veda.

"Whatever water remains in his ewer, let him carry back deliberately near the cakes of rice; and, with fixed attention, let him smell those cakes, in order as they were offered.

"Then, taking a small portion of the cakes in order, let him first, as the law directs, cause the Brahmins to eat of them, while they are seated."

A variety, then, of other dishes, spiced puddings, milky messes, savoury meats, and sweetly-smelling drinks are collected together:

"Then, being duly purified, and with perfect presence of mind, let him take up all the dishes one by one, and present them in order to

the Brahmins, proclaiming their qualities."

"Himself being delighted, let him give delight to the Brahmins, and invite them to eat of the provisions by little and little; attracting them often with the dressed rice and other eatables, and mentioning their good properties."

"Let all the dressed food be very hot; and let the Brahmins eat it in silence; nor let them declare the qualities of the food, even though asked by the giver."

"Let not a Chandala, a town-boar, a cock, a dog, see the Brahmins eating." ch. 3.

We could go on; but our readers must have had enough of the Brahmins and their fête.

In the course of so grave a discussion, it is not our wish to excite unseasonable merriment; but we are compelled to make the following reference, in order to expose the preposterous absurdity of which these Institutes can be occasionally guilty. A whole quarto page is taken up with directions to be observed by Brahmins *in alvo exonerando*. These directions descend to the choice of ground for that purpose, to the attitudes they must assume, and the quarter towards which they must look; all which particulars must vary according to specified circumstances. Among other regulations, they must not, it seems, look at "things moved by the wind;" by day, their faces must be towards the north, by night towards the south; and some of these observances are enjoined *on pain of losing all their sacred knowledge!*

Some of the observations which have been made on the ceremonial part in general of the Institutes, apply forcibly to the penances which it enjoins. Doubtless, in a few scattered precepts, Menu intimates the inefficacy of penance when detached from penitence; but these precepts are perfectly lost amidst the elaborate detail, into which he enters, of an infinity of expiatory rites, as harsh as they are preposterous.

rous. The greatest stress is laid on pious austerities; the penances are preposterously unequal or ridiculous; and, what is particularly observable, for sins supposed to have been committed in a former state of existence, they are enforced with the same earnestness, as for iniquities of which the offender is personally conscious!

It has been already intimated, that, in these Institutes, crimes are classified in a very strange and whimsical manner. We have no room to enlarge on this head, but, for proofs of the fact, shall refer our readers to the eleventh chapter. Let them, however, take along with them this remark, that the code of Menu is not merely a code of laws, but a summary of religion and morals. Some high moral crimes are by the English law treated only as civil offences. However defective, in this respect, our law, this is no defect in our religion, which tends to correct the inequalities of law, and that under the highest sanctions. But it is not merely the Hindoo law, it is the Hindoo religion whose voice we hear, when Menu places the killing of a cow on a level with the crime of adultery; "the marriage of a younger brother before the elder, and that elder's omission to marry before the younger," with "selling a wife or child;" and engaging in "great mechanical works," with using "charms to destroy the innocent;" or when he pronounces "false boasting of a high tribe," to be a crime "nearly equal to killing a Brahmin," which, we need hardly say, he considers as among the most deadly offences that can be committed.

It would be easy to swell our extracts from the code of this lawgiver to any given extent; but fortunately the necessity of multiplying them is completely superseded by the testimony of that man who was of all others most competent to decide on this question. Sir William Jones (and we trust that an appeal to such a tribunal is no disparagement to our

author), in the preface to his translation of the Institutes of Menu, has summed up, if we may so speak, the evidence on both sides. With the strictest impartiality he has mingled his disapprobation and his applause; neither, on the one hand, depreciating those moral beauties to which we have already paid no reluctant tribute of admiration; nor, on the other, shrinking from an avowal of those blemishes which, though sufficiently glaring, our author has unaccountably forgotten to observe.

"The work now presented to the European world contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful, for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble; and the many panegyrics on the Gáyatrè, the mother, as it is called, of the Vêda, prove the author to have 'adored (not the visi-

ble material sun, but) that divine and incomparably greater Light,' to use the words of the most venerable text in the Indian scripture, 'which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls and) our intellects.'"

Let the weight of this testimony be fairly considered, and then let it be decided whether the Hindoo code be really such, "that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of Christian dispensations." For our own parts, we are inclined to believe that the majority of our readers will not long hesitate to form an opinion respecting the issue of this contest between the champion of Asiatic literature and the "Bengal Officer—"

"Infelix puer, atque impar congressus Achilli!"

Our author's position respecting the excellence of the doctrines of Menu having now been somewhat sifted, the next inquiry is, how far that position, if proved, contributes to the influence of his general reasoning; and here we have to observe, that, even if proved to the very utmost, it does not weigh a single grain in the scale.

For, in the first place, it might, of any code partly ceremonial and partly didactic, be presumed, that the ceremonial part would fix the popular attention more than the moral or didactic. It might also be presumed, that if the ceremonial part were considerable, it would not only arrest attention, but, in process of time, monopolise it; that it would gradually supersede the rest, and become virtually the sole code of those who might be too poor or too foolish or too idle to look beyond the surface; of "the great vulgar and the small." This is in the course of nature. That which is abstract and refined easily yields to that which is real and palpable. It is not without difficulty that minds of the most powerful

texture are able to sever the essence of piety from its external appendages; and with the vulgar, these external appendages are but too frequently substituted for the essence: as, with regard to the human frame, the mass of men are content, in their admiration of external movements, to forget the guiding spirit.

A ceremonial system, too, is a grand simplifier of religion. It not only lays hold on the senses, but, by its easy comprehension, flatters that indolence of mind which the generality of mankind love to cherish: it requires no "musings high:" it substitutes reparation for self-denial; it asks no controul over the passions in the moment of temptation, when controul is most difficult and most critical; it shuts the heart against the entrance not of sin, but of its salutary followers, remorse and repentance; it diverts the attention from the guilt of the crime to the efficacy of the expiation.

Unreasonable or extravagant terrors are most readily appeased by personal austerities; and the terrors of the vulgar are generally extravagant or unreasonable. Thus it has commonly happened, that the spirit of the codes alluded to has evaporated, and men have held to them, if we may use the expression, only by their machinery.

The history of the world exemplifies the truth of these observations. The same fate, and from the same cause, attended all the ancient Pagan institutions. In Egypt, in Greece, and in Italy, while a few superior souls tasted of a spiritual worship, the vulgar were immersed in brutish ignorance, and inextricably entangled in a network of the most galling and frivolous ceremonies. Even the Jewish dispensation, which (however inferior, and intended to be inferior, to the Christian) might, both from its intrinsic superiority and its divine origin, have claimed exemption from the common decay, received its deepest wound on this quarter*. The

* The Jewish religion we know to have

Roman Catholic religion was in the same manner degraded.

But we hear much of the sublime aphorisms of this code. Is it really necessary for us to inform this author, that the sublime aphorisms of Pagan antiquity, surpassed, both in number and variety, those of any age or nation? And what did the Pagan vulgar know, or what do the Hindoo vulgar know, of such aphorisms? They were then, as they are now, sacred to the philosophic few. Like what is fabled of the birds of paradise, they inhabited the higher regions of the atmosphere, and never condescended to touch the low earth. Nothing is more easy for a philosopher than to pour forth fine sayings; and, on the other hand, nothing is more natural than that the vulgar should fly from abstraction and speculation to what is visible and tangible. It is infinitely easier to practise penance, than to fix the mind in intense contemplation of the good and the beautiful; to atone for guilt by living "*for three days on hot barley gruel*,"—by becoming a companion of cows, "walking with them, standing with them, lying down with them,"—by "*waiting on a cow for one day, nourished by milk alone*,"—by "*eating*

clarified butter," or "*a ball of rice as large as a hen's egg*,"—by "*twice a day plunging into water, thrice repeating the text aghamarshana*;" than to rise above temptation by a rapturous absorption into the essence of the Deity.

It is not irrelevant to this point to mention a remark made by sir William Jones in his "*Discourse before the Asiatic Society*." After proving that some of the noblest moral maxims of our religion were known to eminent philosophers among the Chinese, Hindoos, and Persians, he adds, "the lessons of Confucius and Chanaeya, of Sadi and Hafiz, are unknown even at this day to the millions of Chinese and Hindoos, Persians and other Mohammedans, who toil for their daily support *."

We are content, however, after all that we have said, to wave the advantage of general principle and universal concession, and to rest the refutation of our author's position on a bare statement of facts.

The Hindoo scripture is locked up from the bulk of the people.

The Gentoo code has these words, "If a Suder reads the Vedas to either of the other three casts, or listens to them, heated oil, wax, and melted tin, shall be poured into his ears, and the orifice stopped up."

"If a Suder gets by heart the Vedas, he shall be put to death."

The contents of the Geeta (triumphantly quoted in the work before us) are, as the translator (Mr. Wilkins) informs us, carefully concealed from the people.

Menu, the all-purifying Menu himself, is revealed only to the Brahmins and their pupils. "They" (the Brahmins), says sir William Jones, "must explain it only to their pupils of the three highest classes; and the Brahmin who read it with me requested most earnestly that his name might be concealed †."

Before we finally quit this topic,

* Disc. 11. Asiatic Researches, vol. 4.

† Pref. to Instit. of Menu.

been extremely burdensome: the writers of the New Testament constantly represent it as such, and in this view, among others, represent the supersession of it by Christianity as an *emancipation*. Yet Judaism, compared with all religions but the Christian, was distinguished for its purity and spirituality: the very first precept of the Decalogue demands the utmost conceivable sincerity and reality of piety and devotion; this demand is, throughout the Mosaic writings, repeated in a variety of forms; and, what is more, it is addressed not merely to priests or professed devotees, but to every individual without exception. The severe and absolute prohibition of all approach to idolatry and idolatrous rites, could not but be, of itself, a powerful guard against the degeneracy of religion into mere ceremonies; and, in producing this effect, it would be greatly assisted by the circumstance, that the whole of the Mosaic ritual was avowedly of a typical nature.

we must be allowed to complain that our author has (probably without intention) blinked a very material consideration. In an attempt to appreciate the merits of a system of religion, with a view to its influence on men and manners, it is not enough to refer merely to the "civil and religious code" of that system. The ceremonial part of the code is, as we have already seen, unquestionably of high importance; but perhaps the most essential element, in the moral effect of any idolatrous system, is its vulgar mythology. This immense field the author, with the usual justice of his *coup d'œil*, has on this occasion overlooked. Yet it is the mythology which, circulated in popular stories, embodied in countless festivals, enshrined in a thousand pagodas and innumerable idols, perpetually lives in the eye of the people, operates upon their senses, and forms their character.

In a subsequent chapter of the work, indeed, some straggling remarks are to be found on the Hindoo mythology; and after all that has been written on this point, both in past ages and the present, will the reader believe that the sum of these remarks is briefly this?

The fables of the Hindoo mythology are merely allegorical; and,

The apparent idolatry of the Hindoos is, in reality, the worship of one Supreme Being; for while they prostrate themselves before idols, they adore the 'Unity of the God-head.'

This is in truth to abuse the privilege of being stale and common-place.

The force of Nature can no further go.

It is beneath the dignity of criticism to stoop to the refutation of positions which every schoolboy could shake to pieces. Who can be so hopelessly ignorant as not to know, that, from the time the first knee was bent to a shapeless trunk or stone, the language of our author has been the common jargon of idolaters? But every page of the best writers, ancient or modern, who

have treated on the question, glares with the just and obvious answer to such language. What may have been the original intention, or what may be the hidden meaning, of the popular fables, or of symbolical worship, are inquiries which may occur to the small number of the wise and the curious, but which most assuredly will never occur to the herd of worshippers. The "*vulgus imperitorum*" are neither allegory-hunters nor *esoterics*. The history of all idolatrous nations may instruct us, what has been the uniform fate of these boasted allegories and symbols; and Vossius only expresses the universal sense of antiquity, when, at the close of his celebrated work, he thus delivers his judgment:

"Atque hæc dicta sunt de cultu symbolico; qualem etiam illam statuarum primitus fuisse dicebatur, quia quæ è ligno, vel lapide similive materiâ constarent, non venerabantur ut Deos, sed ut divinæ bonitatis ac potentiæ signa. Sed paullatim, ut ostendimus, vulgi stupore magis gliscente, sæpe etiâ accedente sacerdotum avaritiâ ac dolo, qui prius erat *symbolicus*, *proprius* esse cultus cæpit.—*De Idol. lib. 9.*

We cannot enter at present into a consideration of the Hindoo allegories, but it is obvious that most of their fables are capable of a multiplicity of interpretations, and are actually interpreted by profound judges in a very different manner.

"Thus," exclaims our author, "when Doorga Bahvannee, consort of Seeva, mounted on her tremendous lion, rushes forth to combat Mykassoor, the Indian Minotaur, in the form of a buffalo; is it not a speaking picture of good sense, representing the good and evil principle contending for supremacy;---Virtue warring against Vice? And when, having cut off the head of the buffalo, the evil spirit springs from the headless trunk, a human form upwards from the waist; and renews the combat: does it not seem to typify the Proteus-like versatility of Sin; which, however often repressed, is ever ready to assail us, in some new shape?" p. 96.

This is certainly very fine, and

most luxuriantly expressed. But what if this "speaking picture" should utter doubtful language? Mr. Patterson, who has some claim to attention, explains this fable in the following manner. After stating that it was evidently borrowed from an Egyptian hieroglyphic allusive to the inundation of the Nile, he adds:

"The Sphinx, an emblem of the sun's passage through Leo and Virgo, would suggest the idea of decorating Cali (the same being as Doorga), like the armed Pallas, as Virgo, attended by her Sinh or lion, who is Sivah himself in that form; and they ascribe to her a victory over the monster Mahish Asura, a giant, with the head of a buffalo: this animal delights in water, and, when he comes out of it, is as destructive by laying waste and devouring the harvest, as the hippopotamus; the latter animal not being a native of Hindostan, it was natural to supply its place with one which had similar characteristics *."

Sir William Jones, indeed, seems inclined to interpret this fable in the same manner as the "Bengal Officer." But, amidst this contrariety, what is the bewildered Hindoo to believe? Is it his morality or his astronomy that he is to learn from the exploits of Doorga mounted on a lion?

We might proceed to rivet these few hints on our author's memory, by bringing to his knowledge the history of the Roman Catholic religion in Europe. He might there follow the progress of the mind from the purest and simplest worship to the grossest idolatry. He might observe that, while the wiser class of religionists openly disclaimed any homage to the material object placed before their eyes, and even warned their inferiors of the dangerous tendency of such adoration; the less enlightened worshippers gradually sunk into the errors against which they had been cautioned, and, in the end, even drew many of the better

informed into the same situation. But these researches we are constrained to leave to his unassisted labours. He may perhaps, from what has been already said, be induced to advance, in some degree, to a just opinion on the important points respecting which his mistakes have been so deplorable; and may, in time, confess that allegories and symbols are but poor preservatives from folly, vice, and inhumanity.

"Videtisne igitur, ut à physicis rebus, bene atque utiliter inventis, tracta ratio sit ad commentitios et fictos deos? Quæ res genuit falsas opiniones, erroresque turbulentos, et superstitiones pænè aniles. Et formæ enim nobis deorum, et ætates, et vestitus, ornatusque noti sunt; hæc et dicuntur, et creduntur, stultissimè, et plena sunt futilitatis summæque levitalis*."

Our author's feelings, which never sleep when the Gentoo religion is touched, are peculiarly exasperated by this unfortunate sentence of Dr. Buchanan: "The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it." This is a cruel stroke. He has visited innumerable temples, yet "never witnessed any exhibition at their shrines that bore the appearance of indecency." In what singular sense does he understand the words indecency and immorality? Has he never seen nor heard of the obscene representations in their temples; of the troops of prostitutes attached to the establishments of their pagodas? Has he never seen nor heard of the *Ithyphallic* symbols, exposed to adoration, carried in public processions, and even worn, as an ornamental part of dress, by the women? If he knows nothing of all this, is he competent to appear before the world as a writer? If he has known this, and more, what becomes of his pure and decent worship? what

* Asiatic Researches, vol. 3.

* Cic. de Naturâ Deorum, lib. 2.

becomes of his indignation against Mr. Buchanan and his affection for the Hindoo ritual,

"His senseless love, and rage as vain?"

But we have paid too much honour to representations so palpably incorrect and futile. Our general sentiments may be comprised in the words of Mr. Patterson, who has refuted our author by anticipation.

"Plutarch has said of the Egyptians, that they had inserted nothing into their worship without a reason, nothing merely fabulous, nothing superstitious (as many suppose); but their institutions have either a reference to morals, or to something useful in life; and many of them bear a beautiful resemblance of some facts in history, or some appearance in nature. Perhaps, in the commencement, to lead mankind into superstition, was not intended nor foreseen; it is a weed that springs up naturally, when religion is blended with mystery and burdened with perplexing ceremonials. The mass of mankind lost sight of morality in the multiplicity of rites, and, as it is easier to practise ceremonies than to subdue the passions, ceremonies gradually become substitutes for real religion, and usurp the place of morality and virtue. *This seems to have been the case with the religions of Egypt and India*.*"

II. Having disposed of the first part of our subject, as we originally arranged it, we have now, in the second place, to investigate the justice of the Bengal Officer's encomiums on the moral character of the Hindoos.

We have, on a former occasion, been obliged to notice the effort that has been made, with regard to the present subject, to confound our senses and disturb our judgment by the cry of *local knowledge*. The author before us is at least as highly gifted in this respect, and as anxious to proclaim his gift, as any of his

predecessors. He has spent *seven-and-twenty years* in Bengal; "Very few, perhaps, have travelled more than he has, among the Hindoos;" He has "mixed much in their society," "has endeavoured to conciliate their affections, and (as might have been predicated of all these gentlemen) he believes, not without effect."

Now all this may be very true, and the author may possess, as we do not doubt he does, much "*local knowledge*." "*Non tamen hoc tribuens, dederim quoque cætera.*" Does every thing else go along with this title? One would really be led to imagine, that it is a grand generic expression for the knowledge of every thing visible and invisible, past, present, and future; and that it supplies at once, not only all other kinds of knowledge, but also large and general ideas, a power of close and correct reasoning, and an infallibility rarely bestowed on mortals. It is the enchanted weapon, which, he who obtained it, obtained at once also the skill and the vigour to wield.

We do not wish to depreciate the value of local knowledge, which, as long as it confines itself to its true province, cannot fail of being eagerly received and duly estimated. But it must always be carefully winnowed, before its application to practical purposes. In fact, the term itself conveys to the generality of men more than it ought, and more perhaps than it is meant, to convey. Every communication professing to come from this source, is apt to be received with the same unconditional surrender of judgment that would follow the enunciation of abstract truth. But it should be recollected, that the knowledge in question is not the result of a cool process of observation and experiment, carried on in an unresisting medium above the storms and passions of life. It is arrived at by man in the midst of his fellow-men, in the midst of those whose kindness he shares, or whose neglect he resents; to whose happiness he contributes, or on whose be-

* Asiatic Researches, vol. 8.

nevolence he depends; from whom he is estranged by temper or pride or hatred or suspicion, or towards whom he is attracted by gratitude, esteem, or tenderness: while, therefore, it strikes its roots and throws out its branches, it will insensibly receive an unalterable bias.

If then, in every case, and under whatever advantage of talent or situation, local knowledge is influenced by these circumstances, by

Nature's, Custom's, Reason's, Passion's
strife,

And all Opinion's colours cast on life,

the case is peculiarly so with the experience acquired by our countrymen in India.

The grand reason of this peculiarity we take to be, that, philosophically speaking, the march of their minds is in "an inverted order." They do not descend from general principles to specific considerations; but, whenever they are disposed to generalise, they go from one particular series of facts to general principles. Doubtless there are many most illustrious exceptions to this remark, and from some late measures we are grounded in the hope, that, in a short period of time, the remark will be only historically true. But, in the mean time, it cannot be denied that the majority of those who have visited India, have been unavoidably deficient in some of the prime requisites of scientific or philosophical travellers. It is no disrespect to a most able, diligent, and meritorious class of our fellow-subjects, to say that they have not been eminent in that in which they had no ambition to excel. It is not likely now, and it was still less likely twenty or thirty years ago, that young men at the age of seventeen, or eighteen, should be fortified in general principles of moral and political science*. Many

* Let it be observed that we do not speak here of *religious* principles. To any one, except our author, we should be almost ashamed to think such an admonition necessary.

arrive in India at a still earlier age. They enter that country, and immediately feel themselves in a new world. They are received with homage by the natives, and treated as beings of a higher order. Pleasures of all kinds court their attention. Example and climate unite with the inclinations natural to youth, to lead them to a variety of amusements. If they are placed in situations up the country, where there is scarcely any European society, they become still more exalted. The consciousness of superiority, perpetually brought to their recollection by the parade of their retinue and the servility of their dependents, excites that self-complacency which disposes them to regard surrounding objects through a favourable medium. This is not the period to generalise or speculate. Ungenerous indeed must be the heart which, under such circumstances, would feel no emotions of partiality towards those whom it knows only by their adoration; or would long withhold its good opinion, where that good opinion seemed the chief recompence asked for profuse homage and unwearied service.

In process of time, indeed, as the routine of business uncovers the interior of this smiling scene, the favourable impression begins to be less vivid. In the case of civil servants in high official situations, such as residents or judges, the very nature of their duties, which bring to notice the innumerable feuds and quarrels, as well as the crimes, of the district, acts in some degree as an antidote. But in the case of military men, there exists no such check. They are not called to settle disputes, or hear causes. Their attention is seldom attracted to the more secret animosities of the village where they are stationed. All that they see of the inhabitants, is when they are ploughing, or bathing, or paying court to themselves; and, on these occasions, nothing perhaps is observed, except what is harmless or joyful. Thus do years glide

away. In most instances, perhaps, the opinions formed during a residence in the east, are allowed to remain in a vague and floating state; and, even in those where an attempt is made to reduce them to shape and system, it is made too frequently with little regard to general rules, and under the bias of long-indulged prejudices.

At length the adventurer returns to his native soil. And here it is that he first perceives his deficiency. He hears incessant inquiries respecting the morals, manners, and political condition of the Hindoos. He discovers in these inquiries a perpetual reference to a more enlarged mode of reasoning, and certain established rules of moral and political economy. This is the period in which, as we have observed, his mind must travel in "an inverted order." If he is disposed to enter the lists with those who generalise, he must generalise; and for this end, he has no *data*, except such as he may have casually obtained during his residence in India. He recollects facts; he recollects observations. They have hitherto been undefined and volatile: he is now summoned to "give them a local habitation and a name." He cannot refer to a definite conclusion formed on the spot, and while the materials for forming it were every day presented fresh to his view. He must first ransack his memory for the materials, and then proceed to shape a regular conclusion. He must discover, not only the interpretation of the dream, but the dream itself.

It is obvious to perceive how many causes concur to give a bias to this posthumous judgment; how naturally the sunshine of those years, when "life was in the spring," extends over the scenes where they were passed, and the society with whose memory they are associated; and how imperceptibly the mind shrinks, as from a sort of injustice, from the thought of deserting the cause of the absent or the dead.

This is in truth an amiable feel-

ing; and we do not wish to censure it. We have been led to enlarge our remarks on this head much beyond our intention, and can therefore barely give, as their result, in the first place, that we should in every instance obtain, if possible, the evidence of those who have grounded their local knowledge on a broad basis of general knowledge; and in the second, that we should estimate local knowledge rather in gross than in detail—that is, in order to arrive at a reasonable decision, we must judge, not by detached facts, but by the effect and impression of a collection of facts. In the former case, we shall be perpetually harassed by inconsistent and even contradictory representations; in the latter, as in all calculations on a large scale, the errors will correct each other, and not materially affect the final result.

We certainly intend that the observations which we have ventured to make, should bear on our author's account of the moral character of the Hindoos. And, on this point, prepared as we were to hear something singular, "*adhuc indictum ore alio*;" we must confess that he has overtopped our expectation. He is not satisfied with attributing to them a reasonable share of excellence, but, with an extravagance pushed to the ludicrous, finds in them *every virtue under heaven*. Never was "a people exhibiting more suavity of manners, or more mildness of character"—"They are mild, modest, and obsequious; patient, obedient, and attentive; hospitable, charitable, and benevolent; honest, sober, temperate, and faithful." And finally, "if Arcadian happiness ever had existence, it must have been rivalled in Hindostan." "The Christian religion, too, has not done so much for the lower orders of society in Europe, as that of Brahma appears to have done for the Hindoos."—It certainly is a little curious, that a man so formed as our author seems to be, to appreciate the society of those pure be-

ings, should quit a state of such innocence and joy, to enter into the scenes of sin and trouble, with which a Christian country must salute his eye. Is he sanguine enough to hope our conversion to the perfect doctrines of the Vedas?

With respect to the character of the Hindoos, we have always been inclined to hold a moderate opinion. We think it not impossible, that the zeal of some men has urged them to unwarrantable asperities on that subject; and are willing to believe that, amidst all the dark shades which belong to every nation immersed in the grossest idolatry, under such a climate, our Hindoo subjects possess some qualities which, if they cannot command admiration, are yet far from unpleasing or unamiable. We should not therefore so much blame our author, if he had been content with that tempered praise which is the only praise of sterling value; and if he had believed it sufficient to rescue their character from calumny, without conceiving it absolutely necessary that, in order to prove them not less than men, he must prove them more. We have no hesitation in saying that, if the limits of this article, already too long, could permit it, we could, from the most authentic documents, completely root up all his assertions and representations. A single instance however, or little more, must suffice.

He speaks of the natives as "mild, modest, *obsequious*." Now (though it may be observed that the word *obsequious* is somewhat equivocal), this may be true in general: but our author does not drop the remotest hint, that the mildness generally attributed to them is not unfrequently broken by the most frightful paroxysms of ferocity. Let us hear another local authority. In allusion to this mildness of disposition, lord Teignmouth observes, "As a general position, liable to particular exceptions, I am not authorized to dispute it: but it must at the same time be admitted, that individuals in India are often irri-

tated, by petty provocations, to the commission of acts which no provocation can justify: and, without reference to the conduct of professed depredators, examples may be produced, the result of vindictive pride, and ungoverned violence of temper *."

The whole of the dissertation from which this decisive passage is quoted, well deserves our author's attentive perusal; the more so, as it shews that even the spotless virtue of the Brahmins is capable of the most horrid crimes. This entirely agrees with the following extract from governor Holwell's "Historical Events." It may be necessary to inform some of our readers, that Mr. Holwell might be a worthy rival of our author in his attachment to Gentoo manners and the Gentoo religion; a circumstance which renders the contrast between their judgments not a little amusing—

"When Greek met Greek, then was the strife of swords."

"The Gentoos, in general, are as degenerate, crafty, superstitious, litigious, and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmins; and we can truly aver, that, during almost five years that we presided in the judicial Cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it†."

Our author has not omitted to enlarge on the fidelity and honesty of native servants. Though we have no doubt that the accounts on this subject are considerably exaggerated, yet it may be admitted, that in India the attachment of servants to masters, where it really exists, possesses a degree of warmth rarely, if ever, witnessed in Europe; and wherever the principles of despotism

* Dissertation on some extraordinary facts, customs, &c. of the Hindoos.---Asiatic Researches, vol. 4.

† Holwell's Historical Events, vol. 2.

are recognised, this must, in some degree or other, be the case. The interval between the different orders of society is considerable, and clearly defined. The service rendered by the servant to his master is considered as a species of homage offered to a higher being. The dependence of the servant on the master is more complete, and more personal, than in a country where the lower orders are brought nearer to the higher, are taught to depend chiefly on themselves, and are strongly animated with the *esprit du corps*. The master is to the servant, in the most emphatic sense, *une autre providence**; and even a look of kindness is received as an unmerited blessing. Under these circumstances, if a real attachment be formed, it soon warms into something of devotion.

But as this attachment is, after all, a sentiment, and not a principle, it may well be conceived to exist, as we have reason to believe it does exist, in union with qualities of a diametrically opposite description. Our author will undoubtedly take refuge in his common-place invectives, when we venture to mention, in connection with this topic, the crimes of theft, lying, and perjury. Yet he must permit us to say, that his unmeasured denial of the frequency of these, and other vices, among the Hindoos, is a decisive proof, either that he has wilfully suppressed what he could not palliate, or that he is utterly ignorant of what he professes to know. We speak with confidence, because we speak from unquestionable authorities, which we shall make no apology for daring to prefer to his effusions. One of these we have already given, in the strong and unequivocal attestation of governor Holwell. But he will of course appeal to facts, and there is one indeed produced from his own experience, of which we must allow the force: it is given in these words:

* Massillon makes use of this expression, and applies it to the great in general.

"I have myself been in this predicament; ---have had, in my house, at one time, more than eighty dozen of wine; three or four hundred pounds in gold or silver; besides plate, linen, &c.; ---all under the care of my Hindoo servants, who kept the keys of every article: and those keys, instead of being kept in any degree of security, usually lay under the pillow of the head-servant, or one of his tribe; or, perhaps, carelessly thrown on the humble mat or carpet, which, spread upon the floor of the veranda, or common hall, served him as a bed: and although those keys lay thus exposed to the view or knowledge of all the other servants, who might easily have taken them, at any hour of the day or night; and with one or other of whom, indifferently, they were often left in charge; yet I cannot, with a safe conscience, charge any of those servants with having ever purloined a single bottle of wine, the smallest article of plate, or so much as a rupee, from the money thus deposited.

"Let me, then, ask the candid reader; let me ask Mr. Buchanan himself; who, uninfluenced by the prospect of professional advantage, had possibly been less willing to vilify the Hindoos; ---let me ask, I say, whether in Great Britain, under such obvious circumstances of temptation, the master's property would have been safe for a single day? And yet, I have, more than once, made an excursion of more than fifteen hundred miles, while my property has been daily thus exposed to the mercy of a people who, Mr. Buchanan assures us, 'are destitute of those principles of honesty, truth and justice, which respond to the spirit of British administration: ---' and who have not a disposition which is accordant with the tenour of Christian principles."

"But, I trust, that, while sobriety, honesty, temperance, and fidelity, are held estimable among mankind; the humble possessor of these virtues, among the Hindoos, will be deemed not unworthy even of Christian emulation." p. 92.

Now we will not stop to explain away this history. We will neither express our wonder that the upper servants, who are generally Mussulmans, should, in this instance, as we are given to understand, have been "of the lower classes of Hindoos;" nor repeat that the servants of officers are notoriously (almost proverbially) superior to others, because they are

under the restraint of martial law ; nor, finally, presume to suggest that, at any rate, in a remote situation up the country, there might be little inducement to steal, because there would be little probability of finding a market for the stolen property, of which the greater part would be useless to the natives. We are abundantly justified in dismissing these considerations, and in opposing to such facts the irresistible weight of the following testimony. Our author has already had the good fortune to break a lance with sir William Jones : he may now be gratified by entering the lists against another master-genius. Sir James Mackintosh, in a charge to the grand jury at Bombay, delivered in the year 1803, states his conviction, that the criminal records of that place are by no means an exact criterion of "the prevailing moral diseases." Among other reasons for this opinion, he assigns the following.—

"Such is the unfortunate prevalence of the crime of perjury, that the hope of impunity is not extinguished by the apprehension of the delinquent. If to this you add the supine acquiescence of many English inhabitants in the peculations of their domestic servants, which, from an opinion of the rooted depravity of the natives, we seem to look upon as if their vices were immutable and inflexible like the laws of nature ; and if you add also those summary chastisements, which are, in my opinion, almost always useless, as examples ; you will not wonder that I do not consider the records of the criminal court as a measure of the guilt of the community. Indeed, the universal testimony of Europeans, however much I may suspect occasional and particular exaggeration, is an authority too strong for me to struggle with ; and I observe that the accomplished and justly celebrated person (sir William Jones) who carried with him to this country a prejudice in favour of the natives, which he naturally imbibed in

the course of his studies, and which in him, though not perfectly rational, was neither unamiable nor ungraceful ; I observe that even he, after long judicial experience, reluctantly confesses their general depravity. The prevalence of *perjury*, which he strongly states, and which I have myself already observed, is perhaps a more certain sign of the *general dissolution of moral principle*, than other more daring and ferocious crimes, much more horrible to the imagination, and of which the immediate consequences are more destructive to society."

Every word of this quotation strikes a dagger into the assertions of the Bengal Officer. Let him weigh well the account given of the "domestic servants ;" the appeal to the universal "opinion of the rooted depravity of the natives ;" to the "reluctant" acquiescence in that opinion of sir William Jones, whose observations were, by the way, made on the theatre of *Bengal* ; and to the concluding remark of the learned and eloquent recorder ; and he must, we think, admit, that he has been either a very careless or a very fortunate master of a family in India.

It is curious, that but two days after the delivery of this charge by sir James Mackintosh, an instance occurred, during a trial before him, of the very crime of which he had been so deeply deploring the prevalence. We subjoin an extract from the Bombay Law Report on the occasion, as it is given in the Asiatic Annual Register for 1804.

"On the examination of this wretched woman, as a witness, one or two remarkable facts appeared, which are, we fear, but too characteristic of the lower classes of natives. On being asked by the recorder, whether there was any harm in false swearing, she answered, that *she understood the English had a great horror of it, but there was no such horror in her country !*"

In the charge before quoted, sir James Mackintosh speaks rather

from testimony than experience. Let us then hear what alteration had been produced on his opinions by a year's residence in India. The following citations from his charge in January 1805, we shall submit to the reader, without more than a single word of comment.

"But, as long as the scandalous acquiescence, I had almost said connivance, of the English inhabitants lasts; *as long as our houses are filled with servants who have been detected in fraud and theft*; so long ought we to consider ourselves as corruptors of our servants, and, through them, of the body of natives; and so long, I fear, will the efforts of laws and magistrates be vain. The cause of this criminal toleration is, I admit, often good nature, and never worse than indolence."

—"An offence, of the frequency of which I formerly spoke from information, but can now speak from *large and deplorable experience*; I mean, perjury."

"I trust that you and I will one day have the unspeakable satisfaction of reflecting, that we have not only discharged those duties which preserve the order of civil society, but that, by a firm, though moderate execution of just laws, we may have contributed, in some slight degree, within the narrow sphere of our influence, to revive *those moral sentiments* which every where naturally spring up in the human heart, but *which seem so long to have languished in the breasts of the inhabitants of India* *."

The single observation we offer on these decisive passages is, that, although the personal experience of the learned judge was confined to Bombay, yet, as the reader will observe, in the article of character, he uniformly identifies the inhabitants of that settlement with those of India at large; and sir James Mackintosh is not a man whom we can suspect of random assertions, or inconsiderate conclusions.

A singular instance of the facility with which natives of the highest Caste may be induced to commit perjury, has been recently furnished to the world by captain Wilford. That gentleman (as is well known) has, for many years, been prosecuting, with much success, very extensive researches into the ancient Sanscrit legends. In this task he was greatly assisted by his Pundit, or Brahmin, who brought to his notice several curious and interesting manuscripts before unknown to Europeans. Captain Wilford was on the eve of committing himself to the public and to posterity, on the credit of these manuscripts; indeed in part he had already done so; when he discovered that the most interesting parts of their contents were interpolations, made with unexampled perseverance, in the course of years, by his confidential Pundit.

"When discovered (says captain Wilford of the interpolator) he flew into the most violent paroxysms of rage, calling down the vengeance of Heaven, with the most horrid and tremendous imprecations upon himself and his children, if the extracts were not true. He brought ten Brahmins, not only as compurgators, but also to swear, by what is most sacred in their religion, to the genuineness of these extracts. After giving them a severe reprimand, for this prostitution of the sacerdotal character, I of course refused to allow them to proceed *."

Now we do not mean to draw from this fact more than it will strictly warrant us to draw. It certainly does not go the length of proving a general depravity; but does it not strike the reader with astonishment, that, within any reasonable compass of time and place, ten men, of any tolerable consideration, should be found, voluntarily offering to commit perjury? May we not venture to express a doubt whether, in any country unfortunate enough to

* Asiatic Annual Register for 1805.

* "Essay on the Sacred Isles in the West." Asiatic Researches, vol. 8.

know only Christian morality, the same number of witnesses of any rank could be suborned with equal ease. And when such a promptitude to the most heinous crime is proved of the Brahmins, the teachers of wisdom, the retailers of all the "aphorisms" that ever breathed from the lips of Brahma and Menu; is it totally inexcusable to be a little sceptical respecting the infallibility of our author?

His judgment, however, may probably differ from ours; and he will seek a justification for these sages in that clause of the Hindoo code which considers perjury as a venial sin, when arising from a good motive; or in the following sentence of Menu's Laws.—

"In some cases, a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven; such evidence wise men call the speech of the gods."

It would surely be hard to deprive them of the advantage of this maxim; or to censure their conduct, when it so exactly corresponds with their doctrine.

We could add much on the main

positions of this book; and much could we also say on the many subordinate topics which, with more or less pertinence, the writer has contrived to introduce; but our readers must now have a sufficient idea of the manner in which this Vindication of Hindooism is conducted. Indeed we should not so long have detained their attention on the reasonings employed by the present champion of that religion, had we not felt anxious to improve every opportunity of recommending the subject to general notice, and had we not been aware, that, during the agitation of mind excited by great public questions, the most pitiful arguments may receive some currency, when delivered in an imposing tone of self-confidence, and set off by the reputation of personal experience and knowledge*.

* For a luminous view of the Hindoo character, we beg to refer our readers to a work which has just appeared on the subject of propagating Christianity in India (and which will be found in the list of new publications), by the Rev. J. W. Cunningham, M. A., late fellow of St. John's College, Cambridge.

REVIEW OF REVIEWS.

Review of Remarks on the Review of Major Scott Waring's two Pamphlets, in the last Number of the Christian Observer, subjoined to "A Reply to a Letter addressed to John Scott Waring, Esq., &c." by Major SCOTT WARING.

THAT we should professedly confine our criticism to that part of major Scott's last pamphlet in which we have a direct concern, will, we are afraid, be thought an unusual mode of proceeding. We have, however, been tempted to take this step, and shall justify it, by four considera-

tions:—First, to criticise the whole of the publication before us, is, at this advanced stage of our monthly career, impossible: secondly, to criticise major Scott's Reply to the "Letter" of his anonymous opponent, without at the same time criticising that letter, would be an inverted method of transacting business; and to criticise both is, at present, doubly out of the question: thirdly, the remarks in this work on the Christian Observer will, without any injury, bear separation from the rest: lastly, we are anxious to animadvert on those remarks. This

last motive is not, we trust, connected with any private feeling, or with a pitiful eagerness to squabble about the last word; but is nothing less than a solicitude to have every thing that we have ventured to offer on the subject of Christianity in India as strongly guarded from misconception, that is, as serviceable, as possible. It is a rule, not merely of parliament, but of common sense, that misrepresentation should be immediately followed by explanation.

There is, indeed, one passage in this third pamphlet of major Scott's, which would authorize a suspicion that we had been misconceived by him to an extent truly alarming, did we not flatter ourselves, that the passage in question was dictated by complaisance; and that, like all civil speeches, it utters the wishes rather than the thoughts of the speaker. It is as follows:

"The conductors of the Christian Observer, very fairly and very candidly admit, that 'much caution is necessary in prosecuting the work of conversion in India,' and they add, 'that they cannot acquit the Baptist missionaries of committing occasional indiscretions.' We are therefore at last come to a right understanding, and I wish the Christian Observer would point out the real difference between us." p. 118.

This is not quite a fair representation of our *very candid admissions*. We declared ourselves to be strenuous advocates, not for "*much caution*," or, as major Scott afterwards has it, the *greatest* caution, but simply for *caution*, unconnected with any intensitive epithet: and respecting the Baptist missionaries, we merely intimated, not that they had been indiscreet, but that our vindication of them was not to be understood as an acquittal from the charge of occasional indiscretions. These, however, are comparatively trifles. That the greatest caution is requisite on the part of the missionaries, we should have no objection to say generally; and yet a full conviction that they had not always been quite sufficiently cautious, might not

materially alter our view of the great questions at issue.

But, had we conceded even yet more to major Scott, than he represents us as having conceded, still the "*real difference*" between us would be vast indeed. We are duly thankful for the conciliatory spirit of his interrogatory, and very willing to gain his good opinion; but we cannot purchase that advantage at the expense of our cause. The real difference between us is this: that the immediate recall of the missionaries from India, and the total prohibition of the gratuitous circulation of the Scriptures in that country, are considered by major Scott as measures of the last and most urgent necessity, measures indispensable to the safety of the Anglo-Indian Empire; while, on the contrary, we should regard those measures as highly unjust, inexpedient, and shocking; as a combination of persecution, impiety, and folly. Under the limitations which this opinion must of course induce, we are ready fully to admit the proposition, that, in the work of propagating Christianity in India, "*the greatest caution is necessary.*"

It is intimated by our author, that, had the time permitted, he would have replied to our critique at greater length. That his omission to notice many very prominent parts of our reasoning, was owing to want of time, we will believe on his authority; but must, at the same time, be allowed to take the full benefit of the circumstance that those parts have, in point of fact, not been noticed, and that therefore they as yet stand wholly unshaken.

Waving all trivial points, we will proceed to consider the first stand of any importance which major Scott has made against us. "Will the Christian Observer," he says, "candidly tell me, whether the Church of England, by its practice, has not adopted the opinion of Dr. Horsley?" which opinion is substantially this, that Christians are under no obligation to attempt the diffusion

of the Christian faith, even where to diffuse it is practicable. The very terms of major Scott's question imply, in the inquirer, somewhat more than a leaning to the affirmative side of it, and that side he, in the next page, pretty openly adopts.

Nothing can be less difficult than to resolve this question; but it is necessary previously to concede, that the propriety of "propagating the Gospel in foreign parts," is not held forth by our church as one of her doctrines, nor finds a place in any one of her articles. The articles do not profess to supply a table of moral duties; and he who would abstain from converting heathens, because the articles no where enjoin it, might as well forge an exchequer bill, or poison a river, because the articles no where prohibit these exploits.

The question then confines itself to the opinions and practice of approved or dignified members of the Anglican church; and never was a question that could more easily be answered by "a plain tale." We assert, then, that, with one or two rare exceptions, no distinguished member of our church has denied the duty of promoting the propagation of Christianity, while many have, by their practice, most openly and formally maintained it. Our page might easily be *sown thick* with examples in point; but the reader will, we apprehend, be fully satisfied on the subject, by a citation from a publication that happens, at this moment, to lie open before us. He will perceive that information was not far to find.

"If I were to give credit to the Rev. Basil Wood, the Society for the Propagation of the Gospel maintains seventy-five missionaries and catechists chiefly in North-America. What proportion the catechists bore to the missionaries, he does not tell us. It is to be presumed, I suppose, that these men are employed in evangelizing the savages of North-America.

"The Church Society for promoting Christian Knowledge, maintains, as Mr. CHRIST. OBSERV. No. 74.

Wood says, in his sermon, seven missionaries, five of whom are in India. In what part of India they are I have not been able to discover.

"What I have always understood is, that the two venerable societies of our church never did send a single missionary to India, but that they have given some pecuniary assistance to missionaries appointed by the crown of Denmark, or by a missionary society at Copenhagen. It cannot fairly be said" [it can with the greatest propriety be so said] "that Mr. Schwartz and Mr. Gerrick on the Coast, or Mr. Kiernander in Bengal, were employed by the venerable Society for promoting Christian Knowledge, merely because that society afforded them pecuniary assistance." p. 108.

Here surely is evidence enough on our side, with all major Scott's abatements; although it is not a little singular, that he should have called witnesses, apparently for no other purpose than to confute himself. But he seems to have felt himself here on slippery ground; and therefore sums up with the following reiteration of Dr. Horsley's opinion, where the reader will observe the sly circumlocution, "*going much out of our way*," has crept into the place of the decisive terms formerly employed.

"The church of England, therefore, I am entitled to say has by its practice adopted the opinion of Dr. Horsley, that there is no obligation upon us as Christians, to go much out of our way, in the hope of evangelizing the heathen." p. 109.

But it is necessary to observe a very material error in major Scott's account of the Society for promoting Christian Knowledge. We beg leave, then, to assure him, that this truly Christian society, besides yielding support to the Danish missions in India, employ in that country distinct missionaries of their own. Major Scott professes to be ignorant where these missionaries are. Their names and stations are as follows—

Mr. Pohlè, at Trichinapoly;
Mr. Kolhoff and Mr. Holzberg, at Tanjore;

S

Mr. Holzberg and Mr. Rottler, at Madras; besides many native preachers and catechists.

To the Danish missionaries the society in question give no salaries, but merely make them presents of stores. To their own missionaries, besides gratuities and stores, they give fixed salaries*. Their efforts in India cost them last year 1075*l.* 13*s.* 6*d.*; and they have, every succeeding year, lamented their inability to send more missionaries. So much for the authority of the church of England, with respect to the principle of the propagation of Christianity.

In major Scott's former pamphlets, Mr. Ward, one of the Baptist missionaries, was severely censured for his application of the text "think you I am come to send peace on the earth?" on occasion of some persecution being undergone by the native converts. The Christian Observer defended Mr. Ward, and major Scott now rejoins. He maintains that the prophecy in question referred exclusively to the land of Judea; that "the sense in which Mr. Ward, the Christian Observer, Poole, Burkit, and many other commentators, have understood the prophecy," is far from the real meaning of the passage; and that the passage, as explained by them, would justify every atrocity that has ever been committed by the bloody hands of fanatical proselytism.

We entreat our readers to recollect that Mr. Ward was before arraigned by major Scott, for "an abominable and impious perversion" of the Gospel, and was pronounced to be, on this very ground, deserving of an instantaneous recall. Now, however, it turns out that in this "abominable and impious perversion," he is supported by "great authorities," by "Poole, Burkit, and many other commentators!" It would be an idle waste of time to press the point.

* Vide the end of any one of the society's Annual Reports.

Mr. Ward being, as we conceive, pretty safe, in such good company, we are not much disposed to canvass at length the notable reasoning of major Scott, who argues that, when a crime is predicted, not only are men likely to conclude themselves justified in the perpetration of it, but that this their conclusion would be perfectly proper and logical. On this principle, the Jews would have been justified, we speak it with reverence, in the crucifixion of our Saviour. The best is, that major Scott's argument, such as it is, does not at all apply to the case before him, since, in that case, it was one party who fulfilled the prophecy, and the opposite party who quoted it.

We also vindicated Drs. Buchanan and Kerr, from the aspersions of this gentleman. He replies, that the Christian Observer has "totally mistaken what he said," as to the former of these gentlemen, in one instance—that is, in his proposal respecting the education of destitute infants. Why will not major Scott, who on this occasion discovers many symptoms of nascent, rather perhaps of reviving candour, be ingenuous enough to own, what is most indisputably the case, that it was himself who "totally mistook" Dr. Buchanan?

Our defence of Dr. Kerr, our author is so polite as to compliment on its ingenuity. Our ingenuity in constructing it was simply that, which we could wish major Scott possessed a larger share, the art of fixing a candid construction on an ambiguous passage. On reconsidering Dr. Kerr's proposal of schools to teach the natives English we feel convinced that the utmost which the reverend doctor meant to urge was this; that the liberal knowledge of Europe would, if communicated to the Hindoos, necessarily shake their attachment to a religion which is not more distinguished by false theology, than it is for its ethics, false natural philosophy, false political economy, false history, false every thing else. What

children may learn at the proposed schools, their parents should undoubtedly be distinctly apprised; but that they should be distinctly and formally assured by us, that this mode of education would, in time, certainly eradicate the Hindoo religion out of India, does not follow. This is a point of which we shall leave the discussion to acuter casuists; merely declaring it to be our clear opinion, that, in the decision of so nice a question, a man may err, without meriting the destructive volley of hard names which major Scott has thought fit to pour upon Dr. Kerr.

Our author talks of our promised documents relative to the practicability of converting the Indians, as if we had not already stated, incidentally indeed, some pretty decisive facts on the subject. The Baptists assert that they have made converts of talents and character; and they quote their names. Can major Scott prove the assertion to be a vile falsehood? We have always understood that the Seeks were originally apostate Hindoos. Is this, or is it not, the fact? Whence also have sprung the Mohamedans of Hindostan? We, however, still intend to take a future opportunity of enlarging on this subject; but, in the mean time, let it be distinctly noted, that the *onus probandi* lies on the other side.

The Christian Observer having expressed the completest scepticism with regard to the politico-religious alarm which the missionaries are charged with every where inspiring among the natives, major Scott attempts to establish the fact by a reference to public documents and facts. His facts are these:

"1st. The proclamation of the Madras government, issued on the 3d of December 1806.

"2d. The expulsion of every missionary from the island of Ceylon.

"3d. The letter of Dr. Kerr to the Madras government, in which he says, "various reports have been industriously circulated by evil minded persons hostile to religion and its interests, that the

natives would be alarmed, were missionaries to be allowed to come out to India."

"4th. The refusal of the Bengal government in the autumn of 1805 of permission to the missionaries to itinerate, or to form missionary stations in Bengal.

"5th. the determination of the Bengal government not to clear an American ship, unless her captain agreed to take on board two English missionaries who had violated the law by coming to Calcutta in the American ship.

"6th. The orders sent to the missionaries in August 1806, prohibiting them from preaching, except in their church at Serampore, and in their house in Calcutta—prohibiting them from circulating abusive tracts, from itinerating, from forming missionary stations in Bengal, and their native converts were prohibited from preaching in future." pp. 126, 127.

Such is major Scott's evidence; and we will venture to say that a more lame and impotent set of proofs never pretended to establish an important fact. But we will have the patience to expose them in detail.

Let the reader first recollect the point in dispute. The Christian Observer defied major Scott Waring, or any body else, to prove "the present existence of any politico-religious alarm" in India, or, as it was otherwise expressed, "that supposed horror of a compulsory conversion which the missionaries are said every where to inspire." The meaning, we hope, is clear. By the present existence of alarm, was manifestly intended, its existence up to the latest date of which any accounts had or could have been received. By the alarm itself was as manifestly intended, an alarm among the native inhabitants of British India; not any apprehensions among our own countrymen.

Now, at the best, what has major Scott proved? Why, he has proved, if he has proved any thing, not the present existence of alarm among the native Indians, but the past existence of alarm among the Anglo-Indians. There are indeed two lame exceptions. The first head of evidence refers to the existence of

alarm among the natives,—but, unfortunately, to its past existence. The inferences from Dr. Kerr's report pretend to prove, and perhaps the prohibitory orders of the Bengal government in 1806, those orders not having been reversed, prove the present existence of some alarm or other—but, unfortunately, of alarm among the English. Such egregious confusion does this evidence make on those two points in which legal proceedings in general have the credit of being even affectingly precise, *time* and *place*.

With respect to *time*, what could be more natural than that, instantly after the mutiny at Vellore, and even for four or five months after, the British governments throughout India should have been led even to a superfluity of precautionary measures? A most serious insurrection takes place in a city, and is quelled. But the agitation necessarily outlives the danger: the evil has not yet been probed, and its extent is unknown; an appearance of martial law is still kept up; military patrols pervade every place of concourse; every housekeeper is ordered to render an account of the inmates of his mansion; and every knot even of three persons in the streets is immediately dispersed. All this caution may be wise; but could any thing be more preposterous than, after all these precautions had become matter of history, to refer to them as a proof of present danger?

But supposing the Anglo-Indian governments to be at this moment full of apprehensions respecting the probable consequences of the exertions of missionaries, we would submit on the subject these two remarks. First, are we to repose so superstitious a confidence in the infallibility of governments, as to conclude them impassive to unnecessary alarms and incapable of superfluous precautions? Yet such must be our disposition, if the apprehensions supposed to be entertained by the governing powers in British India

are to be accepted as paramount evidence of their own justice. That those authorities are afraid, affords, we allow, a fair presumption that they have reason to be afraid; but we cannot persuade ourselves to regard their fears as, of themselves, conclusive evidence on the subject, or, in this only instance, to allow their measures an exception from the revisal of public opinion. The issuing of the proclamation of the Madras government strikes us, we will frankly own, as a somewhat unadvised proceeding, and, for the same reason that would induce us to consider in the same light the recall of the missionaries;—it seems to betray unnecessary apprehensions.

But, secondly, there is one remark to be offered on this head, which is decisive of the whole question between major Scott and ourselves. If the alarm among Europeans in India is to be accepted as the chief or only evidence of the dangers which our author forebodes, let us follow up our own principle. The ruling powers of Bengal have checked the missionaries, but have not (as they might have done) absolutely silenced them, nor sent them to England. If then we are to be frightened because those ruling powers are frightened, at least let our fears stop where theirs have stopped. If we profess to ground our terror on theirs, their terror ought to be the measure of ours. But what can possibly be more ridiculous than to argue, "Because sir George Barlow has done thus and thus, there is a certain danger to be dreaded;" and then to re-act on our own argument, "Because there is this certain danger to be dreaded, sir George cannot have done half enough?"

We have not yet done with major Scott's documents, but must add the following desultory observations upon them.

1. On what authority is the expulsion of the Ceylonese missionaries asserted? We do not mean to contradict the assertion; or at least to deny that there is some ground

for it; but where are the vouchers? Till these are produced, and particulars mentioned, to appeal to this fact or this fancy, on the present occasion, is perfectly out of the question.

2. To talk of the "refusal of the Bengal government" in 1805, to permit the missionaries to itinerate, is pure misrepresentation. The missionaries requested a *formal* permission to itinerate, and this it was that government refused to accord them. They had, however, avowedly itinerated before, and have avowedly itinerated since; only they are exposed to checks from the want of a passport; but, with respect to the authority of government, it is manifest that this *refusal* by no means altered their situation. To call their subsequent itineration "open rebellion," as major Scott does, seems to us as ridiculous as it is calumnious and unjust.

We will take this opportunity of re-stating our conviction, that the check experienced by the missionaries at Dacca was an instance of almost unprecedented rigour*; and till the contrary is properly proved to us, that conviction we shall retain. Major Scott, on this subject, *asserts*; but we want facts. It is notorious, as we understand, that India abounds with persons who are there without any authority from the Company, and that many of them are at Patna, Dacca, and other places up the country. Is it the case, that all these persons were furnished with passports previously to their departure from Calcutta? †

* We will here just notice one of the many inconsistencies and contradictions which appear in every part of our author's pamphlets. "What," he asks, "was the rigour with which the missionaries were treated at Dacca? They were not, by their own accounts, even ordered to quit the city." p. 120. Yet in his first pamphlet, entitled "Observations, &c." (p. lx.), he affirms that "they were driven from Dacca by the magistrate and collector."

† We take this opportunity of correcting an error in our last Number. We

3. We cannot but notice the extraordinary use made by our author of Dr. Kerr's report. If the reader will narrowly examine the words quoted from it by major Scott, he will find that Dr. Kerr not only does not say that the natives are alarmed, but that in fact he does not say anybody is alarmed. He only alludes to loose assertions (like those of our friend major Scott), that "the natives *would be alarmed*." How perfectly relevant and powerful such evidence!

4. With respect to the determination of the Bengal government not to clear the American ship, major Scott has exhibited no proof that this determination was adopted be-

there stated (p. 59) our having understood that the missionaries had experienced at Dinagepore similar treatment to what they had met with at Dacca. In this instance we were misinformed. The missionaries do not appear to have sustained the slightest interruption at Dinagepore. This mistake has afforded major Scott an opportunity of exemplifying his usual precipitation. Without taking the trouble to inquire into the facts of the case, he thus writes: "At Dinagepore I should suppose, for I know not the fact, that they were treated more roughly (than at Dacca); and deservedly so. In the autumn of 1805 they were prohibited by the governor-general from itinerating or forming missionary stations in the country." It is, perhaps, hardly necessary to stop to assure our readers that no such prohibition had been issued; and we challenge major Scott to the proof. "In January 1806," the Major proceeds, "in direct disobedience of the orders of government" (no such orders, be it observed, having been given), "these missionaries formed a separate church at Dinagepore, a province more than 200 miles from Calcutta; and on sir George Barlow's return to the seat of government, I think it highly probable" (we need not say, that major Scott is also wrong in this conjecture) "that he ordered the missionaries to be sent instantly from Dinagepore to Calcutta." As sir George Barlow did not do this, and as the church at Dinagepore has met with no molestation, we may fairly assume that he was not actuated by the same feelings with our author.

cause the two individuals in question were missionaries, or that precisely the same course would not have been pursued had they been traders.

After all, the mutiny at Vellore would have been far more convincing, in proof of the rationality of major Scott's fears, than all the considerations to which he has referred. There, indeed, a politico-religious alarm seems to have existed; but it exists, by all late accounts, no longer; it had a definite and assignable cause, distinct from the labours of the missionaries; and in effect, to the labours of the missionaries it cannot possibly be imputed*. Major Scott allows that there was, at the time of the mutiny, no missionary within many miles of Vellore; and seems to wonder that we should have stated this as a fact that was not notorious. Yet the Preface to his Observations would certainly have conveyed the idea, that to him the fact was unknown. In that publication, he gave us a tirade about the "great number of sectarian missionaries spread over every part of India;" and a similar flight about "English missionaries spread over the country from Vizagapatam to

* If it could, why is it, that, among the numerous depositions taken in India relative to the causes of this mutiny, not the slightest reference appears to have been made, either to the existence of missionaries on the Coast, or to the circulation of the Christian Scriptures? If this be true, what becomes of major Scott's proof that these were concurrent causes in producing the mutiny?

Travancore." (p. xii, and xlii.) The truth is, that, at the time of the mutiny (and the case, we believe, is still the same), there were, to the southward of Bengal, only four sectarian missionaries; and those had hardly arrived long enough to be mischievous. Two indeed were resident at Vizagapatam, but these had not acquired the native language, and, what is memorable, neither of them was an Englishman. A third was in the Tinnivelly country; and the only Englishman of the party was employed as a teacher at the Asylum in Madras. Such, and so dispersed, were the men whom the natives are said to have regarded as a band of determined conspirators in the pay of government!

We cannot conclude our two long articles on this great question better, than by quoting the words of the Resolution of the House of Commons in 1793. Major Scott has, indeed, somewhere represented that resolution as having an exclusive reference to the English inhabitants of India: whether it could be so construed by any man who had taken the trouble to peruse it, let the reader judge.

"Resolved, That it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: The second volume of the New London Medical Dictionary;—

Dr. Shaw's Lectures on Natural History, delivered last year at the Royal Institution;—A Poem on the Pastoral Care, by the Rev. J. Grant, A. M.;—A Tract entit-

ted *Modern Medicine*, by Dr. Uwins of Aylesbury, containing a familiar explanation of recent discoveries and doctrines in medicine, &c.;—and Lord Valentia's *Travels to India, Ceylon, the Red Sea, Egypt, &c.* from 1802 to 1806.

Preparing for publication: *A History of the World*, in 4 closely-printed 8vo. vols., by Mr. Bigland;—*A Work on those Diseases of the Bones which produce Distortions of the Spine, &c.* with the medical, surgical, and mechanical modes of Treatment; the latter, illustrated by Plates: by Mr. Hill of Hinckley;—*An Account of the Structure and Functions of the Eye*, intended to illustrate Paley's *Natural Theology*, by Dr. Carpenter of Exeter;—*The Works of Bishop Hopkins*, in 3 8vo. vols., by the Rev. Josiah Pratt, Editor of *Bishop Hall's Works*, just completed in 10 vols. 8vo.;—*A New Modern Atlas*, in numbers, each containing two Maps, by Mr. Pinkerton, to correspond as to size with the work of D'Anville; the price of the whole, 15 guineas;—and *A Life of Luther*, by Mr. Bower.

Early in March, will be published *A Dissertation on the Duty, the Means, and the Consequences of translating the Scriptures into the Oriental Languages, and of promoting Christianity in Asia*; to which is prefixed, *A Brief Historical View of the Progress of the Gospel since its first Promulgation*, accompanied by a Chart, by the Rev. Hugh Pearson, M. A. of St. John's College, Oxford.

The shutting of the ports of the continent has had the effect of advancing the price of paper, owing to a deficiency of rags, which were imported chiefly from Germany and Italy. This evil might be removed, in some degree, by the adoption of a system of economy in the article of rags, which are in England generally wasted, notwithstanding the high price they bear.

At Oxford, the following subjects are proposed for the Chancellor's prizes for the year ensuing: for Latin verses, *Delphi*; for an English essay, *Hereditary Rank*. The Vice-chancellor has received a donation of 20*l.* to be given to the author of the best English poem on this subject, viz. *Mahomet*; if he have not exceeded four years from the time of his matriculation.

At Cambridge, the Hulsean prize is this year adjudged to Mr. John Norman Pearson, scholar of Trinity College, for his

Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses.

The Royal Society has given the Copleian medal to Mr. Home.

Mr. Carlisle, in the Croonian lecture read before the Royal Society, took a physiological view of the circulation of the blood, and of the influence of the nerves on the muscular fibre. He then noticed the existence of an oxide of iron in the red globules of the blood, which he considered as materially influencing the muscular fibre, and the healthful state of the animal economy; and proceeded to relate the results of numerous experiments on vegetable and animal substances, in all of which he found an oxide of iron, as in peas, yolks of eggs, bile, &c. The yolks of eggs he discovered to be entirely composed of a fatty oil and an oxide of iron.

The Bank of England has resolved to advance to Government three millions, without interest, until six months after a definitive treaty of peace, and to accept of about 200,000*l.* per annum, instead of 270,000*l.*, for the management of the public debt. Government have also determined to appropriate to the current services of the state all the unclaimed dividends, excepting only about 100,000*l.* to meet sudden demands.

The whole of the south side of Pall Mall is now lighted by means of the patent gas lights. Hollow lamp-posts of iron support, each, three globular lamps, from each of which globes proceed three jets of flame. The posts communicate with a pipe under the pavement fed with gas from Mr. Winsor's gas office. The principle is not unlike that by which the New-River water is conveyed into the houses in London. The light given by these lamps is considerably greater than that which proceeds from those which are fed with oil. The comparative expense of course can only be known to Mr. Winsor.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

The twenty-ninth Report of this society contains several valuable articles. Among the rest, an interesting account of the progress of *The London Fever Institution* is given by Thomas Bernard, esq.; and we must lament, in common with that indefatigable philanthropist, the slender pecuniary support which, considering its incalculable benefits, it has obtained from

the public. The purification of the houses of the poor from febrile infection, by lime-washing and fumigation, is stated to be one of the most important benefits of the Fever Institution. The process of fumigation is simple, and its success has been unvaried. It is as follows: Take of powdered nitre six drams weight, and of strong vitriolic acid, or oil of vitriol, six drams measure; mix them in a tea-cup, stirring them occasionally with a tobacco-pipe or piece of glass, and removing the cup from time to time to different parts of the room. The fumes will continue to arise for several hours. Mr. Bernard labours to shew the danger of delaying an application to the fever-house. Almost all the cases of death which have occurred have arisen from dilatoriness; while a single affusion of cold or tepid water has been found to extinguish the infection, and to restore health to the patient, if applied on the second or third day of fever. "There is, however, no assurance of a speedy cure in the cases of confirmed dram-drinkers; for with them contagious fever generally terminates fatally." "But, in the great number of instances, if an application were made to the house of recovery immediately on the discovery of infection, and the family removed and the habitation purified; and, in addition to this, if landlords and parish officers would make a little more inquiry into the state of the habitations of the poor in the metropolis, and afford some improvement to the means of cleanliness and ventilation, we should have little to apprehend from infectious fever in London." Patients are admissible at all times, by application to Dr. Bateman, No. 16, Featherstone-buildings, Holborn, or to the House of Recovery, No. 2, Constitution Row, Gray's-Inn-Lane. A certificate from any practitioner, stating the case to be typhus, will insure immediate admission. The attention of the institution extends to the dwelling of the patient. The apartments are cleansed and white-washed, the infected bed-clothes and apparel purified or destroyed, and all other proper methods taken for stopping the progress of contagion. The qualification of a governor is the subscription of a guinea a year, or of 10 guineas in one sum. The regular diminution of deaths by fever, since the establishment of the houses of recovery, is curious and striking. In the last century, the average number of deaths from fever in London was from 3,000 to 4,000

annually. During the present century, the mortality by fever in London is as follows: in 1801, 2908; in 1802, 2201; in 1803, 2326; in 1804, 1702; in 1805, 1307; in 1806, 1352; in the first nine months of 1807, 750.

We were also much gratified by an account of *vaccine inoculation* in the neighbourhood of Buckingham, by the Rev. J. T. A. Reed. Having been in the habit of giving medicines to the poor of his parish, an offer to vaccinate them, which he made in March 1800, was very generally accepted. In a neighbouring parish, where there was not the same degree of confidence, 500 were inoculated with the small-pox, and only 23 with the cow-pock. The vaccinated patients, after they appeared to be decidedly infected, assisted the people who were falling fast with the small-pox; waiting on them, and sleeping with them, even with some who died in a dreadful condition. So satisfied was the neighbourhood of this test, that, in the succeeding month, he inoculated more than 1,000 persons; and in all, within ten miles of his residence, 4,700 persons, all gratuitously. No instance, observes Mr. Reed, has occurred, in all his practice, of any one of these being afterwards infected with small-pox; nor has he seen a single arm that required surgical assistance, or known a life endangered, or a taint left in the constitution by the cow-pock. On the contrary, in many cases, a period of better health has been dated from the time of vaccination. To any one wishing to investigate this statement, Mr. Reed promises the use of his lists, and recommendations to proper persons in every parish where he has practised.

The thirtieth Report of this Society has also appeared. An account which it contains of a *parish library* at Hunmanley, in Yorkshire, by the Rev. F. Wrangham, deserves the consideration of all parish ministers. Mr. Wrangham has founded a small parish library, which he keeps in the vestry, consisting of religious publications, chiefly of an amusing kind; such as the Cheap Repository tracts, the Pilgrim's Progress, Lucy Franklin, &c. which are lent out among the poor. The schoolmaster attends on Sunday, for half an hour before the beginning of the morning service, to receive and give out books. The masters of families read them to their children and servants in the evenings; and thus some are detained from the

alehouse, while it may be presumed that positive good is done.

The Report of the College of Physicians on vaccination, is here re-published; but the substance of it has already appeared in our pages. A number of cases of typhus fever is also given, in which the effusion of cold water has been successfully applied in the London House of Recovery. The method is this: the patient is taken out of bed, stripped, and a pail of cold water poured suddenly over him; or he is placed under the shower-bath. After being wiped dry, he is replaced in bed. The effect is generally to produce sleep and perspiration, and a consequent termination of the fever.

FRANCE.

The following account of the constitution of the French army may not prove unacceptable to many of our readers:

Every marshal of France is said to have with his division of the army a corps d'élite of 2,000 riflemen, who never miss their mark at a distance of 150 paces. Should the army be concentrated for a general engagement, these riflemen compose a separate corps of from 8 to 16,000 men, as the case may be, who are formed two deep, and are posted in the place where the enemy's line is to be penetrated. This corps d'élite generally fire irregularly, but every shot brings down its man, and in a few minutes a whole line of the enemy is destroyed. When two, three, or four lines are thus disposed of, the cavalry and infantry pass through, the riflemen enter the openings in the enemy's line, and attack the corps in both flanks and in rear. "This

system," say men of information, "will continue to conquer, till its opponents possess an equal number of equally good marksmen; for without them, if both armies were equally well commanded, success would only be the work of chance." Besides this corps d'élite of riflemen, every marshal has, in every company, several expert marksmen, who never miss their man at 150 paces, whose duty is to pick off the artillerymen and officers in front; but, above all, the commanding officer. Besides the strong train of artillery, each marshal has with his division a large body of horse artillery, to act with his corps d'élite of riflemen, who equal them in the rapidity of their manœuvres, and quickness of their fire. This body is very seldom separated, but is masked by cavalry and sharpshooters. Each marshal has also a corps of Voltigeurs, who are practised to climb walls, leap ditches, and are taught to vault behind the cavalry, by whom they are carried to the place of action, when they dismount, and take post in the thickets, and behind walls and hedges. In the general attack, the above-mentioned corps d'élite of riflemen, mounted rangers, and horse-artillery, of all the divisions of the army, are assembled for the purpose of breaking the enemy's centre, by which, in the engagements of the two last years, the fate of the day was determined.

NORTH AMERICA.

Mr. Faber's Work on the Prophecies, and Mr. Gisborne's Familiar Survey of the Christian Religion, have been reprinted in America.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at St. Mary Woolnoth, Lombard-street, on the death of the Rev. John Newton, late Rector of that Parish; by Richard Cecil, A. M.

A new volume of Sermons on various Subjects; by John Bidlake. 8vo. 7s.

The Duties of Religion and Morality as inculcated in the Holy Scriptures, with preliminary and occasional Observations; by Henry Tuke. 12mo. 2s. 6d.

Christianity in India; an Essay on the

CHRIST. OBSERV. No. 74.

Duty, Means, and Consequences, of introducing the Christian Religion into India; by the Rev. J. W. Cunningham, A. M. 8vo. 5s.

The Christian Monitor for the last Days, or a Caution to the Professedly Religious against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals; by John Owen, A. M. Curate of Fulham. 2d Edit. 6s.

MISCELLANEOUS.

A General View of the Agriculture of

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Cheshire, drawn up for the Board of Agriculture; by Henry Holland, Esq. with a coloured Map. 8vo. 10s.

A Treatise on the Cultivation and Preparation of Hemp, with Plates; by Robert Wissett, Esq. F.R. and A.S. Clerk to the Committee of Warehouses of the East-India Company. 4to.

The History of Leicestershire, Part.VI. containing the Hundred of Guthlaxton; by John Nichols, F.S.A. Edin. and Perth. With 68 Plates. Folio. 2l. 12s. 6d.

Memoirs of Sir Thomas More, with a new Translation of his Utopia, his History of King Richard III., and his Latin Poems; by Arthur Cayley, jun. Esq. 2 vols. 4to. 2l. 2s.

Memoirs of the public Life of the late Right Hon. Charles James Fox; by Ralph Fell. 4to. 1l. 11s. 6d.

A Portrait of the Right Hon. Viscount

Nelson, with a brief Account of what he did, and how he died. 4to. 10s. 6d.

A Few Cursory Remarks on Mr. Twining's Letter to the Chairman of the East-India Company. 6d.

The Eloquence of the British Senate; being a Selection of the best Speeches of the most distinguished Speakers in the British Parliament, from the Reign of Charles I. to the present Time; by William Hazlitt. 8vo. 2 vols. 1l. 1s.

Exodus, an Epic Poem, in Thirteen Books; by Charles Hoyle, A.M. 9s.

The Resurrection, a Poem; by John Stewart, Esq. Small 8vo. 7s.

A Letter to the President of the Board of Controol, on the Propagation of Christianity in India. 1s.

The Origin of Naval Architecture, a Discourse adapted to the General Fast; by Philopheros. 1s. 6d.

RELIGIOUS INTELLIGENCE.

NORTH AMERICA.

THE following intelligence is extracted from the Panoplist; a respectable periodical work, published monthly at Boston in New England.

Missions among the Indians.

In consequence of an invitation from the *Onandaga* Indians, Mr. Sergeant, the missionary at New Stockbridge, near Oneida, made them a visit in June, 1806. He was graciously received in their council-house; where a number were collected, "ready to hear and learn," as they themselves expressed it, "something for our good." After he had addressed them for some time on such subjects, relating both to their present and future well-being, as he thought were adapted to their capacities and circumstances, one of the chiefs made a reply; in which, in the name of the whole assembly, he thanked Mr. Sergeant for communicating to them the mind of the great God, and for giving them good counsel both respecting this life and the life to come. They intended to follow his advice; to cease from their labour on Sunday, and meet together and worship God; to la-

bour diligently on their lands, and attend to their cattle, that they might have bread and clothing for themselves and children, and to forsake poisonous liquors. "A few of us," he added, "do fall away; but we will try our best to reclaim every one."

Among the *Cherokees*, a school has been established by the Rev. Gideon Blackburn, under the patronage of the General Assembly of the Presbyterian Church. It has existed since the spring of 1804, and promises to produce very happy effects. It contains about fifty scholars. A committee was last year appointed to examine into its state, and report to the presbytery. They observe that the progress of the children in reading, writing, spelling, ciphering, &c. is not exceeded in any school; that the children have just conceptions of order, and cheerfully submit to discipline. They appear also to have made considerable progress in Christian knowledge. Mr. Blackburn has taken pains to instruct them in psalmody; which seemed to produce a pleasing effect, not only on the minds of the children, but of their parents. "I will not say that music can transform, but surely it can," he adds, "that it has a remarkable

tendency to soften the savage mind. I have seen it so impressive, that old warriors (who are remarkably averse to feelings) have sprung on their feet during a hymn, clapt their hand on their breast, and, in the Cherokee language, exclaimed, 'My heart sing too!'"

Account of the Seneca Prophet, or the Man of the Great Spirit.

A few years since, an Indian, at the Alleghany river, half-brother to the noted Cornplanter, gave out that he had communications from the Great Spirit, which he was commanded to make known to the different tribes of Indians. He was formerly a great drunkard, and despised by the Indians themselves, as an ignorant, idle, worthless fellow. Since his reformation, he appears meek, honest, and inoffensive. By those best acquainted with him, he is considered as deficient in intellect. He converses but little. His countenance does not indicate much thoughtfulness. When questioned, however, his answers are pertinent, and his public speeches are sensible. He inculcates on his followers, that they sell not their lands; that they refrain from the use of ardent spirits; that they put not away their wives; that they cultivate their lands; live industrious lives; and maintain the religious customs of their ancestors.

At the meeting of commissioners with the Senecas, for the purpose of purchasing a tract of land at the Black-rock, this Indian was present, and opposed the sale of their lands. He related the communications, which he said he had received from the Great Spirit.

Since this Prophet, as he is styled, arose, there has been a great reform among the Six Nations. The settlement at the Alleghany river contains about 450 souls: a few years since, they were a poor, idle, drunken, contemptible people; they are now become temperate, industrious, and comparatively wealthy. A mission from the Friends near Philadelphia has much aided this reform, by counsels and example; but whether one would have succeeded without the other, it is probably impossible to determine.

This prophet says, he has had repeated visions, in which he sees three spirits or angels, who make communications to him. Sometimes in dreams or visions, he pretends to have seen devils flying, and hovering over their new town, Canadesago,

seeking some place to light, but could find none, because the people were now orderly, temperate, and industrious; he then saw them fly to Buffalo Creek, and light among the whisky-casks. Sometimes, he says, he has seen idle, drunken Indians, clothed in rags and filth, in old worn-out canoes, on lakes at a distance from shore, clouds gathering thick and black, with awful thunder, lightning, and tempest.

Sometimes sick persons send a shirt, or some other article of clothing, to the prophet, that he may prescribe a cure. In such a case, he takes two handfuls of tobacco, puts their ends to the fire on the hearth, lies down, and covers himself with a blanket; after he has arisen, he prescribes for the disease.

He has stated to the Indians, that great judgments would follow them, if they disobeyed the commands of the Great Spirit; such as floods, drought, &c. The principal of the Friends' mission near these Indians observed, that a missionary who lately visited them, had spoken much in the same way to them respecting the judgments of God following the wicked, and that they had been visited, as their prophet had declared, especially, with a remarkable flood in the Alleghany river.

The fame of this prophet is great among the western Indians. He has once visited the Wyandots, and, by particular desire, expected soon to visit them again. He is deeply impressed with the opinion that judgments are coming on the nations, unless they reform. When he first arose as a prophet, he visited the president of the United States at the seat of government, accompanied by Cornplanter. The prophet, with his adherents, gladly embrace every opportunity to encourage whatever, in their view, tends to promote reformation. On this ground, they advised the Indians to listen to the instructions of the missionary to the New Stockbridge Indians. Hence they were fond of thinking and saying, that a missionary, who lately spake to different settlements of Indians, urged the same things as their prophet. One of the Onandagas, when asked why they did not leave their drunken habits before, since they were often urged to it, and saw the ruinous consequences of such conduct, replied, they had no power; but when the Great Spirit forbid such conduct by their prophet, he gave them power to comply with his request.

Some time since, a disagreement happened between the prophet and most of his adherents, and Cornplanter: in consequence, they have left Cornplanter, and removed further up the river, where they are building a new town. His nephews, who are sensible, and men of great renown in the nation, use their influence in his favour. He is consulted as the principal chief of the nation; but Red Jacket, a cunning and subtile chief at Buffalo Creek, does not believe in him; but in his public transactions he pays him respect, as he is popular with the nation. He observed to the agent for the Six Nations, that when the prophet made his speeches, his nephews sat contiguous to him on the right and left: on a certain occasion he had taken care to place some others next to the prophet, and he was not able to say any thing. He is held in great veneration by the people. One of the most distinguished of their young men gave it as his opinion, that the prophet would yet be persecuted and put to death, as the wicked put to death the Lord Jesus Christ.

Extracts of a Letter from the Vice-president of Greenville College, Tennessee, to a Friend.

"You know the common practice of presbyterians is to have public worship for several days on a sacramental occasion." "We have conformed to the prevailing custom, though *with singular exemption from those disorders which, in some parts, have greatly marred the beauty and comeliness of the Church**." "We have reason to believe that, through the divine blessing, much good has been done." "At the session of presbytery which followed, John Gloucester, a freed black man, delivered, as part of his trials for licensure to preach the Gospel, a popular discourse, with which all were well pleased. He was converted some years ago, while a slave, by Mr. Blackburn; who obtained for him his liberty at the price of 600 dollars. With the advice of the presbytery, he was instructed and supplied with books gratis. He has endeared himself to all classes of religious people in the

* Our readers will here see that our judgment of the religious extravagancies which occurred in America, notwithstanding the censures to which it gave birth on this side of the Atlantic, is the judgment of sober and reflecting Christians on the spot.

neighbourhood, and bids fair to make a faithful and acceptable minister of the Gospel." "He is a genius, an orator; a man of modest and engaging address; well bred, and, we trust, of more than usual Christian experience." His several parts of trial having proved satisfactory, it is expected that the general assembly will license him to preach.

The Report of the General Assembly of the Presbyterian Church, at their meeting in May 1807, states, that "the cause of vital piety has in general been progressive:" new churches are forming, and those already formed have increased. Much good has been effected, through the power of the Holy Spirit, in different districts under their care; and wherever this has been the case, "silent solemnity and deep impression pervade the work of God." The late *extraordinary revivals of religion in the South and West, appear to be gradually declining**; leaving, however, many fervent followers and friends of their Saviour, who stand ready to do whatever their hands find to be done for the glory of God, and the salvation of their fellow men." The missionaries, in various parts, have laboured with industry and zeal; and two tribes of Indians have shewn a disposition to subject themselves to the benign influence of civilization and religion. The assembly, however, remark that the sincere worshippers of God, compared with the great mass of society, are few; that family religion is much neglected; that an increasing dereliction of truth, the profanation of God's sacred name, the violation of the Sabbath, debasing intemperance in the use of ardent spirits, and even infidelity, are deplorably prevalent among all classes of society.

The Report of the General Association of Connecticut is somewhat similar in its purport. "Although much coldness and lukewarmness in spiritual concerns appear in many places, yet in others the spirit of vital piety eminently prevails." "The business of missions is prosecuted with great zeal, and very desirable success. Nearly 3,000 dollars have been contributed, during the last year, for the support of missions, besides the profits of the Connecticut Evangelical Magazine."

* It was on these, some time since, that we had occasion to animadvert.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

BONAPARTE, not content with the severe enactments which he has already framed against all commercial intercourse between Great Britain and the continent, or convinced perhaps that, however severe, they nevertheless will be evaded, has issued a decree, forbidding all exportation from any port in France without exception. No merchantman is to be allowed to sail from France with goods of any description. This decree, which will of course be adopted by his vassal states, will put fairly to the test of experiment his ability to extinguish the external commerce of continental Europe. The governments of Spain and Holland have publicly declared their adoption of all his former decrees of exclusion; and Denmark seems disposed, if possible, to go beyond him in expedients to shut out our commerce from her shores. In this fiscal war, Sweden is now made a party; and to her are extended all the restrictive regulations which were made in the first instance against Great Britain.

Prussia has at length issued a declaration of war against this country, or rather an apology for her acquiescence in the mandates of Bonaparte. Every line manifests the extreme reluctance with which it was penned. The grounds of the measure are stated to be the stipulations of the treaty of Tilsit, the breach between Russia and England, and the policy of adhering to the cause of the continent.

Russia has declared war against Sweden. A similar declaration may shortly be expected from Denmark. A Russian force is said to have crossed the Swedish frontier, and to have invaded Finland. Gustavus has resolutely withstood all the efforts of France and Russia to draw him into the continental confederacy; and the whole force of the latter kingdom will probably be now employed to shake his purpose. We greatly fear that the means which Sweden possesses of resisting the aggressions of her powerful neighbour, aided by Denmark, are very inadequate. But it is impossible not to admire the firmness of her monarch. It appears that

he is to receive from this country the most liberal pecuniary aid; and that a large British force, both naval and military, is to shew itself in the Baltic the moment the season will admit of our co-operation.

A decree of the French senate places at the disposal of the Government 80,000 conscripts of the year 1809; to be taken from the youth born between the 1st of January 1789 and the 1st of January 1790. Whether this fresh levy be made in contemplation of the long-delayed attempt to invade this country, or with a view to fresh aggressions on the peace and independence of the continental powers, can only be a matter of conjecture.

By an arrêt of the French government, Kehl, Casel, Wesel, and Flushing, are united for ever to the French empire.

The late queen of Etruria has been obliged to vacate the throne of that kingdom, which will probably merge in the kingdom of Italy. Report states, that she is to be compensated for this sacrifice by the gift of the crown of Portugal. This is however mere report.

Preparations are still said to be making for opening the siege of Gibraltar in the spring.

Much has been said in the continental journals respecting the practicability of an overland invasion of our Oriental dominions, and some German geographers have pretended to trace the route by which a French and Russian army, reinforced by a body of Persian cavalry, and mounted on camels, may pour their resistless force along the plains of Hindostan. We do not mean to represent the danger from this quarter as either very great, or very urgent; but certainly the menace is one which ought not to be despised. Our best security against its execution is in the attachment of our native subjects; and, whatever the politicians of a certain school may think, we apprehend that most men will agree that this attachment can only be expected to grow from a community of religious faith. If this be granted, we shall have no difficulty in estimating the value of that policy which not only does not recommend the prosecution of some judi-

cious plan for the extension of Christianity in India, but would urge the rulers of that country to crush every attempt which is made for this purpose.

UNITED STATES.

The state of our relations with America is still a subject of doubt and solicitude. It is currently reported in that country, that some recent demands of Bonaparte had been so outrageously offensive as to abate the animosity of the American government towards Great Britain. He is said to have peremptorily required not only an entire cessation of all intercourse between the two countries, but that America should declare against us. A rumour that the French were about to obtain the cession of Florida from Spain, is supposed to have increased the disinclination to a rupture with Great Britain. Such a cession America would doubtless feel herself deeply interested in

opposing. It is impossible that she should shut her eyes to the peril of permitting Bonaparte to intrench himself in a corner of her empire. In the mean time, by an act of congress, she has ordered the merchantmen of all foreign states to quit her ports, and has laid a strict embargo on her own ships, which will probably continue to be enforced until the present differences are accommodated; an event which we trust will be the result of the pending negotiation.

WEST INDIES.

The Danish islands of St. Thomas, St. John, and St. Croix, have surrendered to his majesty's arms without any resistance. By the articles of capitulation, they are placed precisely on the same footing, as to trade, with the British islands, and are permitted to retain their former laws and juridical practice.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The attention of parliament, and of the public, has been almost wholly occupied, during the present month, with the consideration of the justice and the expediency of the conduct pursued towards Denmark, particularly in the attack of Copenhagen; and of the principles on which government have acted in their endeavours to counteract the effect of Bonaparte's decrees against our commerce. These two great questions have been brought before both houses of parliament in a variety of shapes; chiefly by means of motions for the production of papers, which have been resisted, and, except in one instance, where the opposition party in the house of lords obtained an accidental victory, successfully resisted, by ministers. We will not pretend to say that ministers may not have been right in refusing the papers that were called for. The fair presumption, derived from past experience, is, that they had good ground for the refusal. We have observed, that though ministries are often changed, and the port-folios of successive secretaries of state consequently fall into the hands of their political adversaries, no instance has occurred in which the plea of danger, alleged by ministers for withholding from parliament a particular paper, has ever been falsified by their successors in office.

But, while we fully admit this presumption in favour of ministers, we must nevertheless regret that some further light has not been thrown on the circumstances which led to our attack on Denmark. We are disposed, indeed, to think that our *right* to take possession of the Danish fleet is established by the documents already produced; but we could wish that the steps by which we arrive at this conclusion had been more obvious and palpable. At such a period as the present, when it is so important, with a view to the grand interests of which we are the honoured depositaries, to maintain unimpaired our character for probity and good faith, every thing which wears an equivocal appearance should be avoided; and it is desirable not only that we ourselves should be satisfied with the equity and fitness of our conduct, but that we should be able so to exhibit it to the world as to demand the assent of every unprejudiced spectator. We think that the Danish expedition may be vindicated; but we do not think that the defence of the measure in parliament has been placed on that clear and undeniable footing on which it ought to have stood.

With respect to the other question, the propriety of those orders of council (see, for an abstract of them, our number for November) which have been issued for the purpose of retaliating on France her

blockading decree, and her other measures of violence against our commerce, we have no doubt that their principle is founded in right, and that their general policy also admits of the best defence. Whether the details of these orders have been as unexceptionably framed as they might have been, and whether the time of issuing them was well chosen, are questions we will not take upon us to decide. The policy of conciliating America, under the present awful circumstances of the world, is unquestionable, provided the sacrifice she requires be not too costly. Every concession short of our essential maritime rights, every accommodation which does not materially weaken our means of safety from the implacable hostility of France, might be frankly yielded to our trans-atlantic brethren; but we are persuaded that it is real kindness even to them—it is real kindness to the whole civilised world—to give up no part of that power which we may lawfully employ for resisting the progress of French domination. We are accountable to God, to our country, and to the world, for the vigilant use of the means with which we are favoured of staying this sweeping pestilence. And this is a view of the case which is equally applicable to

the affair of Denmark. Let us only see to it, that we do no evil that good may come; let us only see to it, that the weapons of our warfare are not drawn from the armoury of the ravager of Egypt and the oppressor of Portugal; but that we have grounds of clear and indubitable justice to allege in defence of every step which is taken in prosecution of a most just and necessary contest—a contest for every thing dear to us as men, as Britons, and as Christians.

The thanks of both houses of parliament have been given to lord Gambier and lord Cathcart, and the officers and men who served under them at the siege of Copenhagen.

The estimates for the navy require twelve millions for the pay of 130,000 seamen and marines, tear and wear, ordnance, &c.

NAVAL INTELLIGENCE.

On the 17th of January, the Rochefort squadron, consisting of six sail of the line, a frigate, and a brig, effected its escape from that port. It is closely followed by sir John Duckworth, with four sail of the line, and two frigates; and we trust that the gallant admiral will shortly give a good account of them.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Wastell, M. A. Brington with Bythorne and Old Weston R. co. Huntingdon, *vice* Favell, deceased.

Rev. H. Wastell, M. A. vicar of Warmfield cum Heath, Chapelthorpe perpetual curacy, near Wakefield, co. York.

Rev. Thomas Golightly, M. A. Boddington R. co. Northampton, *vice* Wainman, deceased.

Rev. William-Charles Clack, Moretonhampstead R. co. Devon, *vice* Crowther, resigned.

Rev. G. Furlong Wise, Thornton-Watlass R. co. York, *vice* Cornish, resigned.

Rev. J. Corbould, M. A. Bawdeswell, R. co. Norfolk.

Rev. W. Wright Wilcocks, Pudding-Norton R. co. Norfolk.

Rev. William Millers, Aberdaron, *sine curre* R. co. Caernarvon.

Rev. Montague Heblethwayte, Sunninghill V. Berks, *vice* Thistlethwaite, dec.

Rev. William-Hurdman Jane, Caldicot V. co. Monmouth.

Rev. Thomas Williams, Maesmynis R. co. Brecon, *vice* Bowen, deceased.

Rev. John-Hugh-Pasley Polson, Upton-Hellions R. Devon, *vice* Davy, deceased.

Rev. William Aldrich, B. A. vicar of Stowmarket, Boyton R. co. Suffolk, *vice* Norford, deceased.

Rev. Thomas Lowry, M. A. vicar of Crosby-upon-Eden, Ousby R. co. Cumberland, *vice* Hare, resigned.

Rev. John Pritchford, M. A. Colwick V. co. Stafford.

Rev. Basil Woodd, LL. B. Thorpe-Bassett R. co. York.

Rev. George Smith, M. A. vicar of Ottery St. Mary, Devon, Charlton R. in the same county; and Rev. Edward Morshed, M. A. rector of Calstock, Cornwall, Beworthy R. Devon; both *vice* Tickwell, deceased.

Rev. S. Clapham, M. A. Gussage R. co. Dorset, with Christ-church V. Hants.

Rev. William F. Mitchell, St. Martin's by Looe R. Cornwall.

Rev. Thomas Lockton, Church-Brampton R. near Northampton.

Rev. Thomas Garnier, Alverstoke R. with Bishop's Stoke R. Hants.

Rev. Jonathan-Parker Fisher, to the sub-deanry of Exeter.

Rev. Thomas Johnes, M. A. of Bristol, to the archdeaconry of Barnstaple, Devon, *vice* the Rev. Jonathan-Parker Fisher, promoted as above.

Rev. J. Lister Hutchinson, B. A. Routh R. co. York.

Rev. Charles Thorp, M. A. Ryton R. co. Durham, *vice* Rev. Dr. Thorp, arch-deacon of Northumberland, resigned.

Rev. Newman-John Stubbin, Higham perpetual curacy, Suffolk.

Hon. and Rev. Thomas de Grey, rector of Fawley, to the archdeaconry of the diocese of Winchester, together with Calbourne R. in the Isle of Wight, *vice* Woodford, deceased.

Rev. Christopher Bethell, M. A. Kirby-Wiske R. co. York, *vice* Raine, deceased.

Rev. Charles-Freeman Millard, to a minor-canonry of Norwich cathedral, *vice* Walker, deceased; and Henley V. Suffolk.

Rev. Ozias-Thurston Lindley, Stoke-Holy-Cross V. Norfolk; and Rev. Charles-John Smith, St. John, Timberhill, curacy, Norwich, *vice* Walker, deceased.

Rev. Matthew Tunstall, Belper and Turnditch perpetual curacies, co. Derby.

Rev. J. Radcliffe, chaplain of New college, Oxford, to a minor-canonry of Canterbury cathedral, *vice* Freeman, dec.

Rev. Isaac Bacon, M. A. Blechingdon R. co. Oxford, *vice* Coward, deceased.

Rev. D. Mathias, M. A. St. Mary White-chapel R. London, *vice* Wright, deceased.

Rev. Tho. Snell, Windlesham R. Surrey.

Rev. Jos. Julian, Hasketon R. Suffolk.

Rev. J. Baskett, Morrroe V. Devon.

Rev. C. Bigby, Ipplepen V. Devon.

Rev. J. L. Yeomans, Braunton V. Dev.

Rev. J. W. Birdwood, Throwleigh R. Dev.

Rev. P. F. Hony, Liskeard V. Cornwall.

Rev. William Leigh, LL. B. dean of Hereford, *vice* Rev. Dr. Nathan Wetherell, deceased.

Rev. Samuel Birch, M. A. rector of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London, *vice* Rev. John Newton, deceased.

Rev. William Long, LL. B. rector of Pulham St. Mary, with the chapel of St. Mary Magdalen, Norfolk, *vice* Rev. Thomas Bowen, deceased.

Rev. Charles Digby, M. A. prebendary of Windsor, *vice* Rev. Dr. John Lockman, deceased.

Rev. Edward-Christopher Dowdeswell, D. D. canon of Christ-church, Oxford, *vice* Right Rev. Edward-Venables, late bishop of Carlisle.

Rev. Samuel Goodenough, LL. D. dean of Rochester, elected bishop of Carlisle, *vice* Right Rev. Dr. Edward-Venables Vernon, translated to the archiepiscopal see of York.

Rev. Walter King, D. D. prebendary of Westminster, *vice* Rev. Dr. Nathan Wetherell, deceased.

Rev. John Cole, D. D. rector of Exeter college, Oxford, *vice* Richards, deceased; and Rev. Mr. Read, sub-rector, *vice* Cole.

Rev. James Griffith, M. A. senior fellow of University college, Oxford, master thereof, *vice* Wetherell, deceased.

Rev. Francis North, master of St. Cross, Hants, *vice* Lockman, deceased.

Rev. Charles Neve, B. D. White-Lady-Aston V. co. Worcester, *vice* Vernon, resigned.

Rev. John Penrose, M. A. one of the select preachers to the University of Oxford, *vice* Rev. Henry Kett, B. D. resigned.

DISPENSATION.

Rev. Dr. Roberts, rector of Grafton, and vicar of Much Marcle, co. Hereford, to hold Abbey-Dore R. in the same county.

For "Answers to Correspondents" see the 2d page of the Cover.

ERRATA.

Number for January. P. 5, col. 1, l. 25 and 28, for "R" read "M" last line, for *Horc* read *Hou*.

Present Number. P. 105, col. 2, l. 26, after *not* read *to*.
p. 106, col. 2, l. 26, only in some of the copies, for *et* read *regulations*.

p. 109, col. 2, l. 23, after *ludicrous* dele the comma.